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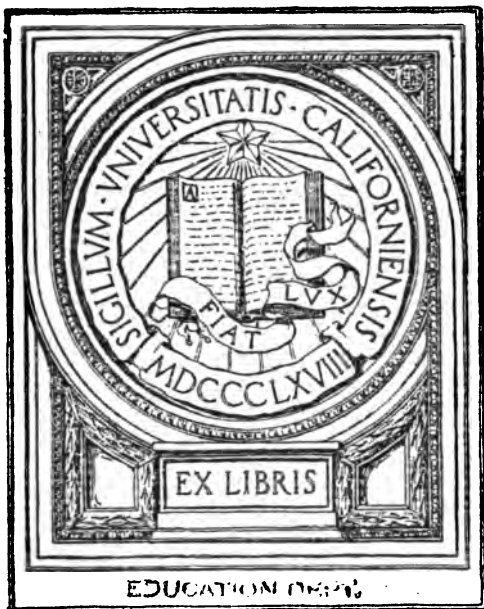
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IN MEMORIAM

John Swett

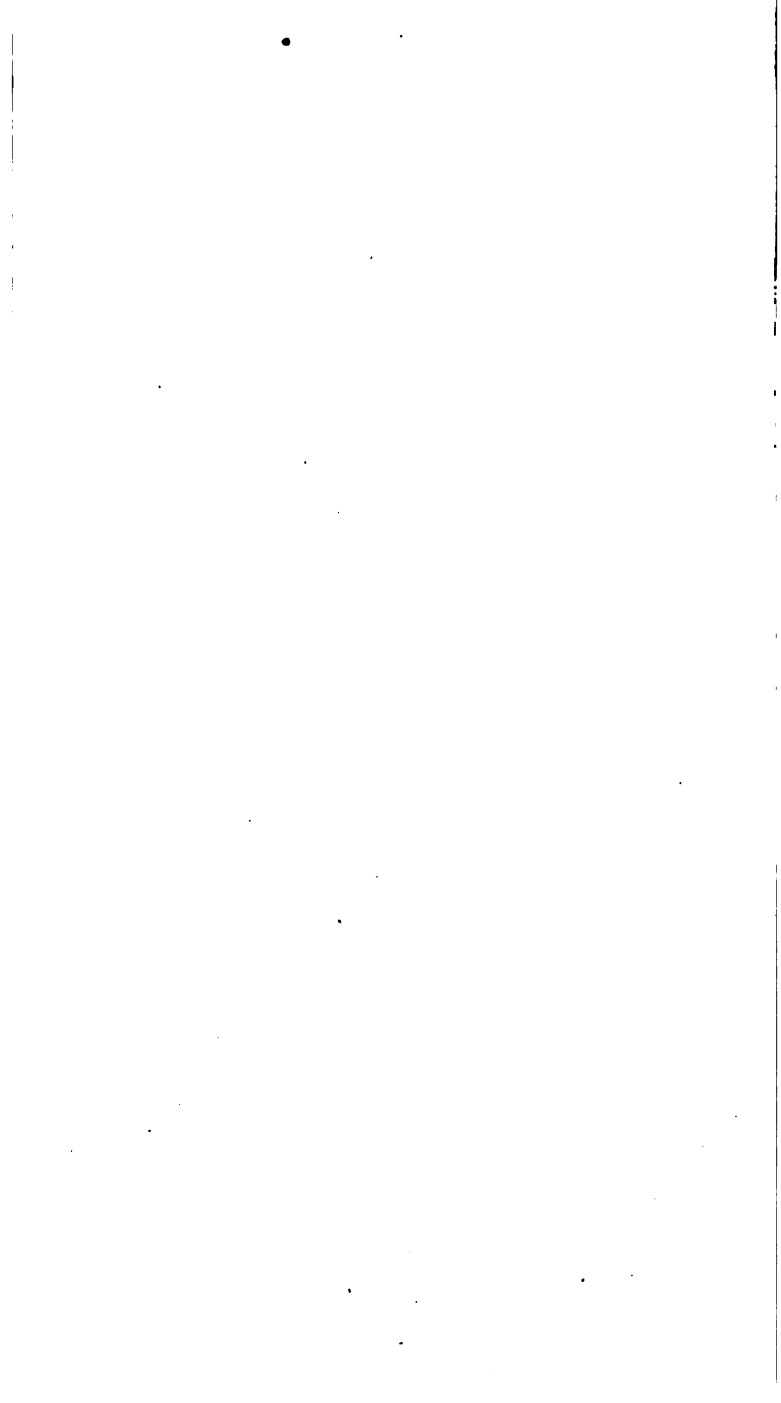


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GYMNASIUM

SIVE

SYMBOLA CRITICA.

G. WOODFALL AND SON, ANGEL COURT, SKINNER STREET, LONDON.

GYMNASIUM

SIVE SYMBOLA CRITICA.

INTENDED TO ASSIST

THE CLASSICAL STUDENT

IN HIS ENDEAVOURS TO ATTAIN A CORRECT
LATIN PROSE STYLE.

ABRIDGED.

By THE REV. ALEXANDER CROMBIE,
LL.D., F.R.S., AND M.R.S.L.

THIRD EDITION,

“ Audieram etiam quæ de orationis ipsius ornamentis traderentur, in quæ præcipitur primum, ut pure et Latine loquamur; deinde, ut plane et dilucide, tum, ut ornate; post, ad rerum dignitatem apte, et quasi decore; singularumque rerum præcepta cognoveram.” Cic.

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1841.

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PREFACE

TO THE

FIRST EDITION OF THE GYMNASIUM.

It will not be questioned by those who are conversant in the study of philology, that the most successful means of acquiring a correct and critical acquaintance with a dead language, is to employ it, either in composition or translation, under the direction of a skilful master. Nor will it be doubted, that a capacity to express our own, or the sentiments of others, in a foreign tongue, with accuracy and elegance, is the most unequivocal proof of a perfect acquaintance with its grammar, its idiom, and its purest phraseology. A knowledge of the vocabulary, combined with a slender proficiency in the etymology and syntax, aided by a tolerably acute judgment, will enable a person to translate a foreign language into his own, with considerable correctness. Where a critical knowledge of the principles fails him, the context will frequently direct him to the meaning of the author; and, what the scientific translator executes, by his critical skill, the other frequently is able to accomplish by the aid of sagacity, and an acquaintance with the subject. But the converse operation is a more arduous task. In translating into a foreign language, or employing it as the vehicle of our own thoughts, neither intuitive sagacity of intellect, nor the most intimate acquaintance with the subject will avail, without a perfect

knowledge of the grammar, the idiom, and the elegancies of the language. Hence we find many capable of translating a Greek or a Roman classic, with considerable facility and correctness, into their vernacular tongue, who are confessedly unable to render, with tolerable accuracy, a few sentences of their own language into Greek or Latin. To clothe Cicero or Virgil in an English dress is an office, to which many may be fully competent; but to render a correct translation of these into Virgilian hexameter, or Ciceronian prose, would surpass the powers of the most accomplished classical scholar.

To facilitate the attainment of a correct Latin prose style, as far as it is acquirable by us moderns, is the principal aim of the following pages. How mortifying soever it may be to our national pride, the charge alleged against us by some foreign critics, that the Latin prose, which has lately issued from the British press, is, with a few exceptions, glaringly disfigured with poetical idioms, palpable inaccuracies, and solecistic phraseology, is unquestionably an imputation, which, without the blindest partiality to ourselves, cannot be pronounced to be entirely groundless. Whether this impropriety of diction be ascribable to a premature initiation into the practice of versification, or to an excessive attention devoted to this exercise, while Latin prose is comparatively neglected, the author does not presume to determine.—Thus much is certain, that there is a freedom of expression permitted to the poet, which is denied to the prose writer; and that, when this license has been early and habitually indulged, it requires more than common vigilance in the translator, to prevent its insinuation into a species of style, from which it ought to be most carefully excluded. The poet, it is to be observed, adopts a vocabulary, which, either in respect to

the words themselves, or the sense in which he employs them, may be justly regarded as peculiarly his own. His diction possesses more of elevation and magnificence, than is suited to the grave and simple style of the philosopher, or the historian ; and, when he condescends to employ, or is by necessity compelled to use, the humbler vocabulary of prose, he invests his words with a figurative meaning.—His language is the expression of ardent feeling, vehement passion, or fervid imagination. The cause he denotes by its effect, the genus by the species, the whole by a part, and conversely ; substituting also one symbol of thought, or perception, for the sign of another, if the subjects are related by resemblance, or contrariety. Fettered also by the metrical laws of his art, he assumes a license to deviate from certain syntactical rules, to which the prose writer is strictly confined.

Such are the idiomatic licenses of the poet ; and, when the scholar has been early and much habituated to these, it is not to be wondered, if he transfer them into a species of composition, in which they can be regarded in no other light, than as palpable incongruities, or meretricious embellishments. In this way, perhaps, we may account for that grotesque commixture of poetic and prosaic idioms, which disfigures the diction of many of our modern writers of Latin prose.

By these observations, however, the author would not be understood to signify, that the study of prosody, or the practice of versification, is either useless, or unnecessary. Though, in estimating the merit of prosodical science, either by the talents necessary to acquire it, or by its tendency to improve the intellectual powers, or by its general comparative utility, the mere prosodian may, perhaps, be regarded, as occupying a subordinate rank in the literary

scale, yet surely no person can be entitled to the appellation of "classic scholar," who has neglected the study of this science. To the skill of the prosodian we are indebted for many valuable emendations of the ancient poets; and he, who reads Horace without a correct acquaintance with his metres, tastes but imperfectly the beauties of the poet. And, though a knowledge of *quantity*, and the rules of prosody in general, may doubtless be acquired by other means, than the practice of versification, it must be admitted, that this exercise is not devoid of utility, having a direct tendency to invigorate the imagination, and to improve the taste. But still, if we consider, that the principal advantages, resulting from this practice, are attainable by other means, and if we reflect how few there are, who are by nature qualified to become poets, and how rarely occasion presents itself for exhibiting a skill in the composition of Latin or Greek poetry, we cannot help regarding the art of versification, in its most classic style, as comparatively of secondary importance. Though Latin prose has now ceased to be the general medium of communication in the literary world, to write it with correctness is surely an accomplishment, which every classical scholar should be ambitious to attain. In translating a Greek author, and in critical annotations on a Roman classic, Latin prose is almost universally employed. And nothing, it is conceived, can be less consistent with propriety, or less creditable to the writer, in a work professedly critical on some ancient classic, or in a translation of some Greek author, than for the critic, or the translator, to betray in every page an ignorance of that language, in which he undertakes to exhibit his own sentiments, or to express the meaning of his original. Yet this is no uncommon fact. To produce examples would be

invidious. The object of the author is not to offend, but to admonish.

In the execution of this work, the author has endeavoured to accommodate his observations, as far as possible, to the capacity of the junior scholar, for whom chiefly this work is intended. In his selection of exercises, he has exemplified the several species of style, the colloquial, the epistolary, the historical, and the oratorical.—He thinks it necessary, at the same time, to observe, that though the exercises are chiefly extracted from the Latin classics, they are not to be regarded as mere translations. He has abridged the original, wherever it was necessary, in order to adapt the length of the exercise to the capacity of the scholar; and he has, on the contrary, occasionally introduced passages, which might serve to illustrate the critical observations. If, in the syntactical remarks, a few repetitions occur, he trusts the attentive and judicious reader will perceive, that they are found chiefly in those cases, in which, as the experienced teacher well knows, the young pupil is most prone to err.

In the explanation of synonymes, two different modes present themselves to our choice. The one is to exhibit the primary idea annexed to the word, and then to evolve the accessory conceptions, with which it is associated. This very often necessarily requires a detailed explanation. The other is to display and to contrast with each other, the two principal subordinate conceptions. Each of these two modes possesses peculiar advantages. The latter recommends itself by an epigrammatic conciseness, which seizes the attention, and assists the memory. But it is liable to this great objection, that, when the term involves more than one accessory idea, this mode of distinguishing is necessarily defective; for it is an error to imagine, that, in

all cases, there is only one subordinate conception attached to a word. Were this the fact, it cannot be questioned, that the epigrammatic mode of distinction, if it may be so denominated, would be far the preferable one, and would be in all cases perfectly comprehensive. But, when along with the primary conception, the word includes several secondary ideas, it is evident, that the complete evolution of these is to be effected only by specific explanation.— Each of these modes the author has adopted, as the case required. And, if he has occasionally differed from some learned philologists and critics in this, as well as in other parts of his work, he hopes the candid reader will not ascribe it to the arrogance of presumption, or to an over-weening confidence of the author in his own judgment. Where there is so much scope for diversity of opinion, and so great room for misconception, concurrence among critics is not to be expected, and error may reasonably claim forgiveness.

GREENWICH,
12 June, 1821.

PREFACE
TO THE ABRIDGMENT
OF THE
SIXTH EDITION OF THE GYMNASIUM.

THE increasing demand for the "GYMNASIUM" gives its Author reason to believe, that the Work has proved to be useful. It would appear, however, from numerous letters which he has received from masters of schools, that its general utility is greatly circumscribed by its high price, amounting almost to an exclusion from many seminaries, as a common class book. These communications have not been confined to mere expressions of regret or complaint, that the Work is too expensive to be extensively useful; but have been accompanied with the most urgent solicitations, that the author of the "GYMNASIUM" would publish an Abridgment. It is in compliance with these earnest entreaties, that he again offers to the public the following compendium of the two original volumes; and he confidently hopes, that the cost of this publication will prove no bar to its admission into any school. In the execution of the Abridgment, the author has omitted much the greater part of the "Preliminary Observations," leaving it to the teacher to explain the duties, and the qualifications of a translator, the difficulties of his task, with the necessary imperfection of almost every translation, and in some instances, its absolute impossibility. He has excluded also most of the Critical Disquisitions,

which, though they may be found useful to the more advanced student, are rather above the general capacity of boys at school, and has rested satisfied with giving the results merely of his own investigations. For his reasoning and illustrations, he must refer the critical scholar to the "GYMNASIUM" itself. The reader will find in the Abridgment a few additions and emendations.

YORK TERRACE, REGENT'S PARK.
10 June 1896.

6 May, 1899.

For a reply to the charges of inadvertent misrepresentation, alleged against the author by the Rev. B. Greenlaw, in his recent publication on the Subjunctive Mood, the reader is referred to an Appendix to the Sixth edition of the "Gymnasium."

PRELIMINARY OBSERVATIONS.

LANGUAGE is the medium, by which we communicate our thoughts, one to another; its chief excellence, therefore, is perspicuity. If our words are obscure, the impression on the hearer must be indistinct; if they are ambiguous, they are liable to misconception; if they are unintelligible, we speak to no purpose. Elegance, vivacity, animation, harmony, and strength, are, therefore, in comparison with perspicuity, subordinate excellencies.

The several excellencies of style, whether principal or subordinate, result from a combination of the three following requisites. — 1st. A judicious selection of words. 2dly. A natural and lucid arrangement. 3dly. An observance of those grammatical relations among the words themselves, which reputable and general usage may have established.

ON THE CHOICE OF WORDS.

In the first place; in choosing words, it is above all things indispensably necessary, that barbarisms be avoided; for these are especially hostile to perspicuity.

A barbarism consists in the use of a word, which has been either too long disused, or too recently introduced, to be generally intelligible. Of the former species of error in English, the words *addulce*, *bursten*, *whilom*, may be offered as examples, these being now obsolete; and of the latter, *petitory*, *resilition*, *infamise*, terms not yet sanctioned by general usage. To decide, what is, and what is

not a barbarism in a living language, with perfect precision, is a task of insuperable difficulty; for where no distinct and incontestable boundary, is either imposed by necessity, prescribed by nature, or established by compact, room is necessarily left for diversity of opinion. To draw a precise line, which shall, without controversy, determine, in a dead language, where purity ends, and barbarism begins, we believe to be impossible. From the classic diction of Cicero, to the gross barbarisms of the dark ages, the gradations proceed with shades of difference so imperceptible, that though the extremes are palpably dissimilar, it is impossible to fix the exact limit, between barbarism and classic purity. Nor will the adoption of the term *semibarbarism* serve to remove the impossibility. The following rules, however, may be useful to the scholar in his choice of words.

1st. Words in current use from the age of Terence to the end of the Augustan period, are uniformly to be preferred.

2dly. Any word occurring only in Cicero once or twice, we should deem to be a word of doubtful authority, as *Mulierositas*, *Munitare*, *Noctuabundus*, *Minuritio*.

3dly. A word, occurring in only one of these writers, Cæsar, Livy, Nepos, or Sallust, we should consider to be of still more doubtful authority; as *Anterior*, (for which some critics read *exterior*,) *Antemissus*, *Detrimentosus*, *Ambactus*. (*Cæs.*) *Vis* (acc. pl.) for *Vires*; *Famæ*, *arum*, *as*. (*Sal.*)* *Mora*, for *Cohors*. (*Nepos.*)

4thly. A word, not known in the golden age, but found in Quintilian, or any reputable writer of the silver age, and adopted by his contemporaries and successors, may be deemed a word of classical, but inferior authority.

5thly. A word, found in only one or two reputable writers of the silver age, we should deem to be a word of

* Ennius uses *ambactus*—and Solinus, *antemittere*; but their authority can have no weight.

the lowest classical authority. If found only in one, especially if a writer of inferior name, and living towards the close of the period, we may be justified in pronouncing it semibarbarous, even though adopted by writers of the succeeding period.

6thly. All words introduced in the brazen age, whatever authorities they can plead in their favour, should be accounted *semibarbarisms*.

7thly. All words invented in the iron age must be rejected as *barbarous*.

If it should be asked, whether a barbarism be in no case admissible, it is answered, that sometimes a barbarism is justified by necessity. New discoveries in art or science, new inventions, new offices, political or religious, new coins, new weights and measures, frequently require new names. In such cases, it is often impossible to avoid a barbarism, without descending to a tedious and languid circumlocution, more offensive than the evil, which it is intended to avoid. Who, for example, would not admit the word *Transubstantiatio*, now that it is generally understood, rather than *Corporis Christi conversio in panem et vinum*, even if the latter, as is not the case, precisely expressed, what is denoted by the former? Who would not adopt *Abbas* for an "Abbot," "*Parochus*," for "A parish priest," "*Coronatus* for a "Crown piece," rather than resort to so drawling a periphrasis, as would be necessary to express the full import of the terms? A barbarism, therefore, is in certain cases admissible.

II. In regard to the selection of words, I would observe, that no Latin term should be used in a barbarous or foreign sense. Of the numerous stock of words, which we have borrowed from the Latin language, many have been transferred in nearly their primitive signification. Thus, we have "to invite," from *Invitare*, "To reject," from *Rejicere*, "an Hour," from *Hora*, "Manifest," from *Manifestus*, "Splendid," from *Splendidus*. Many have

their primitive meaning modified, or in some respect altered, as "Difficult," from *Difficilis*, "Petulance," from *Petulantia*, "Inveterate," from *Inveteratus*, "Candid," from *Candidus*. Some have been transferred in a sense totally different from their original acceptation. We have, for example, a "Vote," from *Votum*, a "Vow;" "To personate" or "to represent fictitiously," from *Personare*, "to sound through," or "to bawl;" "To intercede," or "interpose in behalf of," from *Intercedere*, generally "to interpose against;" "To construe," or "translate," from *Construere*, "to build," or "heap together;" "Discreet," or "prudent," from *Discretus*, "separated," or "distinguished;" "A copy," from *Copia*, "plenty;" "Indolence," from *Indolentia*, "freedom from pain." To employ any of these Latin terms in the sense which we annex to the analogous English words, is barbarously to pervert their meaning. Yet how often do we find this error committed! In modern Latin we meet with *Præcise*, "Briefly," used to denote "Accurately," "Correctly;" *Dispensare*, "To distribute," or "To manage as a steward," used for "To grant a dispensation from penance, or punishment;" *Unitas*, "Union," or "Conjunction," for "Unity," or the number "One;" *Compileare*, "To rob," or "rifle," for *Colligere*, "To compile." These are errors, which the young student of classical literature is naturally, from the similarity of the terms, prone to commit. And if he be obliged by his professional studies, to peruse our modern productions in Latin, it will require no common vigilance to enable him to avoid them.

III. In prose translations, words purely poetical ought to be excluded. Nothing is so offensive to a classical taste, as incongruity of diction, or a grotesque commixture of prose, and poetical phraseology. It is indispensably necessary, for the sake of perspicuity, that no prose word shall be employed in a poetical sense, as *Axis*, for the "Earth," *Marmor*, for the "Sea," or *Meditari*, for to

“Play on an instrument.” Phrases and idioms, purely poetical in respect to syntax, should likewise be rejected.

IV. Not only should all words and phrases, peculiarly belonging to poetry, be excluded from prose, but likewise all those modes of expression which are adapted, and generally appropriated, to one species of prose, should be repudiated in every other. Dialogue, history, oratory, epistolary correspondence, and philosophical discussion, have each a style suited to its character. To mix two or more of these different styles in the same composition, is to present the reader with an exhibition, not unlike to Harlequin in his party-coloured garb. A jumble of incoherent images does not appear more ridiculous, than a mixture of heterogeneous phraseologies. Yet some modern Latin writers translate and compose, as if it were quite superfluous to adapt the language to the subject; and as if the simple, but dignified style of history, the colloquial and quaint phrases of comedy, the bold and high-toned diction of the orator, with the elegant plainness of epistolary writing, might all harmoniously commingle in the same paragraph, nay, in the same sentence. But the classical student, who is desirous to write Latin with correctness and propriety, must study uniformity of style. While he suits the diction to the subject, he must cautiously avoid all words and phrases appropriated to a different species of composition.

In colloquial language, Terence is the only sure guide; in history, Livy should be his model; in oratory, epistolary writing, and philosophical discussion, Cicero will furnish him with the most finished patterns. Cæsar, in detailing the operations of war, and in the description of countries, customs, and manners, exhibits a style eminently distinguished by simplicity, elegance, and perspicuity. It is the language of an accomplished scholar—of one who composed with ease, because he was perfectly master of the language, in which he wrote.

V. Equivocal words, wherever ambiguity is to be apprehended, ought carefully to be avoided. If I say, *Heri filius ad me venit*, the reader, or hearer, cannot possibly ascertain, whether I mean, "Yesterday my son came to me," or "My master's son came to me." If the latter be the meaning intended, the ambiguity would be avoided by saying, *Herilis filius*. When Cicero says, "A quo cum quæreretur, quid maxime in re familiari expediret," (*Cic. Off. lib. ii.*) nothing but the context can inform us, whether he meant to say, "And when he was asked," or "And when he asked."

In no way is the learner more prone to err against this rule, than by using the neuter gender of adjectives of the first and second declension, instead of the feminine with *res*, employing, for example, *Multorum* for *Multarum rerum*—*Ex quo*, for *Ex qua re*—*Hoc*, for *Hac re*. When an author writes, *Victorum arma in ipsos converterunt*, it may be impossible to discover, whether *Victorum* be the genitive plural of *Victus*, or of *Victor*. So far in respect to that ambiguity which is created by the use of equivocal words. Syntactical ambiguity will be noticed afterwards.

Having offered these observations for the direction of the reader, in selecting words, I proceed to submit to him a few general rules for their proper arrangement.

ON COMPARATIVE ARRANGEMENT.

The superiority, which a transpositive language possesses over one, which is analogous in respect to the collocation of words, it can hardly be necessary to evince, even to the junior student of classic literature. He must have remarked, that in Latin the arrangement of words in a clause may be varied at pleasure, whereas in English we are frequently confined to one order. Whether we say *Hannibalem vicit Scipio*, or *Scipio vicit Hannibalem*,

or *Scipio Hannibalem vicit*, the meaning is the same. But if we say, "Scipio conquered Hannibal," we state the fact. If we alter the order and say, "Hannibal conquered Scipio," we affirm the reverse; and if we say, "Scipio Hannibal conquered," or "Hannibal Scipio conquered," we state an ambiguous proposition.

Our collocation, in English, generally considered, has been aptly enough denominated, the order of intellect. The arrangement in Latin is more adapted to imagination and feeling. The language of the Romans consists of periods; ours is composed of sentences. Hence the English has more simplicity; the Latin greater strength. We begin with the agent, from him we proceed to the act, and from it to the person or thing acted upon. This may be called the metaphysical order; it is the order of time, and to this arrangement we are generally confined. The flexibility of the Latin language enabled the speaker or writer to adopt any collocation, which the subject prescribed, or which he deemed conducive to the attainment of his purpose. If the subject was familiar, and the language colloquial, it approached pretty nearly to the English arrangement.

The following rules will assist the reader in the collocation of words:

I. In historical narration, and didactic composition of every kind, the subject is generally put before the verb—as, *Deus mundum gubernat*.

Exc. 1. When the subject is closely connected with the succeeding clause, and is by it either limited or explained, it follows the verb. "In duobus tum exercitibus erant trigemini fratres, nec ætate, nec viribus disparet." *Liv. i. 24*. "Erant omnino itinera duo, quibus itineribus domo exire possent." *Cæs. B. G. i.*

Exc. 2. When the author wishes the attention of the reader to rest on the subject, the nominative then follows

the verb, and generally concludes the sentence or clause. This exception will be particularly illustrated hereafter.

II. Agreeably to the general principle of Latin arrangement, by which the subject precedes the predicate, the adjective ought to follow the substantive. But, with a few exceptions, the place of the adjective and participle is entirely arbitrary. In the subsequent cases, the adjective is generally put before the substantive.

1st. When the adjective is any of the following words—*Primus, Medius, Ultimus, Extremus, Summus, Infimus, Imus, Supremus, Reliquus, Cæterus*, denoting *Prima pars, Media pars, &c.*, it is generally put before the substantive. “*Summus mons.*” *Cæs.* “*Extremo libro.*” *Cic. Off.* iii. 3.

2dly. When the substantive governs another in the genitive, the adjective generally precedes both; as, “*Propria veri inquisitio.*” *Cic. Off.* i. 4. “*Duo Platonis præcepta.*” *Cic. Off.* i. 25. “*Vera autem animi magnitudo.*” *Cic.*

3dly. When the substantive is governed by a preposition, the adjective is frequently put before the substantive; as, “*Hac in quæstione.*” *Cic.* “*Magna ex parte.*” *Id.* “*Quam ad spem.*” *Cæs.*

4thly. For the sake of euphony,—as, “*Qui adipisci veram gloriam volet,*” *Cic. Off.* ii. 13, rather than “*gloriam veram volet.*”

5thly. The pronouns, *Is, Ille, Hic, Iste*, are very generally placed before the substantive, and if used substantively, are placed before the participle. This arrangement not only renders the reference more pointed, but also increases the strength, and generally improves the melody of the clause. We therefore say, “*Hoc tempore.*” *Cic.* “*Ea tempestate.*” *Sall.* “*Hac re.*” *Cæs.* “*Eo regnante.*” *Liv.*

III. The relative generally follows the antecedent, and should be placed as near to it as possible. “*Ex quatuor*

autem locis, in quos honesti naturam vimque divisimus, primus ille, qui in veri cognitione consistit." *Cic. Off.* i. 6.

IV. Agreeably to the preceding rule, the relative is generally the first word of its own clause; and when it is taken for *Et ille*, *Et hic*, *Et is*, or for these pronouns singly, its place is uniformly the first. The reference is thus more clearly marked; and accordingly this arrangement is favourable to perspicuity and strength. "Quod ubi Cæsar rescit." *Cæs. B. G.* i. 28. "Qui si juvissent." *Cæs. B. G.* i. 26.

V. The governing word is generally placed after its regimen, as *Carthaginensium dux*—*Laudis avidus*—*Romanorum ditissimus*—*Hostem fudit*—*Discere volo*. Prepositions, as the name imports, generally precede their regimen; they are, therefore, exceptions from this rule.

VI. The verb generally closes the sentence.

VII. Adverbs are generally placed immediately before the word which they are intended to modify, as "Leviter ægotantes, leniter curant." *Cic. Off.* i. 24.

VIII. Conjunctions generally introduce the clause, to which they belong. "At si dares hanc vim." *Cic.* "Sed profecto in omni re fortuna dominatur." *Sall.*

Exc. 1. The enclitic conjunctions, *Que*, *Ve*, *Ne*, are always suffixed, the first two to the latter of the two words, which they serve to couple—as, "Albus aterve." *Cic.* *Boni malique*;—and the last, to the subject, which the question chiefly regards—thus, *Loquarne?* "Shall I speak?" "*Egone loquar?*" "Shall I speak?"

Exc. 2. The conjunctions, *Autem*, *Enim*, *Vero*, *Quoque*, *Quidem*, are always placed after the introductory word of the clause, generally in the second place, and sometimes in the third—as, *Ille autem*, *Ego enim*, *Qui vero*—not *Autem ille*, *Enim ego*, *Vero qui*. These are, therefore, called postpositive conjunctions.—*Etiam*, *Igitur*, and *Tamen*, are more frequently assigned to the second or third place, than the first. Of these, indeed, *Igitur* is uniformly,

I believe, by Cicero, used as a postpositive conjunction. *Etiam* also is much more frequently used as a postpositive, than as a prepositive conjunction. "*Atque etiam.*" *Cic.* "*Delectant etiam.*" *Cic.* *Tamen* frequently introduces a clause, though it more generally is placed in the second or third place, and sometimes even at the very end of a sentence.

IX. Words connected in sense should be as close as possible to each other ; and the words of one clause should never be mixed with those of another. When Horace says, *Terrarum dominos evehit ad deos*, it is impossible to ascertain whether *Terrarum dominos* refer to the Romans, or to the gods.

X. Circumstances, that is, "the cause," the "manner," the "instrument," the "time," the "place," are expressed before the predicate. "*Eum ferro occidi. Ego te ob egregiam virtutem semper amavi.*" *Nep.* "*Quum Brundisium venissem.*" *Cic.*

XI. An aggregate of particulars, to which any addition is to be expressed, or from which any exception is to be signified, generally precedes the addition, or the exception. "*Ego, præter cæteras tuas virtutes, humanitatem tuam admior.*" *Cic.*

XII. The proper name should precede the name of the rank or profession—as, *Cicero orator, Annibal dux.*

XIII. The vocative, as a mark of distinction, should either introduce the sentence, or be placed among the first words. "*Credo, vos, judices.*" *Cic.* "*Si tibi, frater, ista contigissent.*" *Cic.*

XIV. Where there is an antithesis, the words chiefly opposed to each other, should be as close together as possible.—"*Appetis pecuniam, virtutem abjicis.*"

XV. It is a general rule, that sentences, especially in the higher departments of prose, should be so constructed that, while in each clause and member we proceed successively from shorter to longer words, the several clauses and

members shall gradually increase in length, as we advance towards the close of the sentence.

XVI. As a corollary to this rule, it follows that a sentence ought not to conclude with a monosyllable. If, instead of saying, "Capitibus involutis, se in Tiberim præcipitaverant," *Liv.* iv. 12, we say, *In Tiberim præcipitaverant se*; or, instead of "Patricii soluti legum magistratuumque verecundia per se quoque tribuniciam potestatem agerent," *Liv.* iv. 56, we say, "Agerent per se," we render the cadences harsh and abrupt.

But though it be a general, it is by no means a universal rule, that a sentence shall not be concluded with a monosyllable. The following cases furnish a few exceptions.

1st. When by *ecthlipsis*, the final *m*, with its vowel, in the word immediately preceding the monosyllable, is cut off. "In Asia continenter vixisse laudandum est." *Cic. Orat. pro Muræ.*

2dly. When by a synalæpha the final vowel, in the word immediately preceding the monosyllable, is elided. "Atque homine libero est." *Cic. Orat. pro Rab.*

3dly. When the monosyllable is an auxiliary verb, as, "Domi suæ condemnatus est." *Cic. Orat. pro Rab.* "Internecione civium dijudicatæ sint." *Cic. Orat. in Cat. 3.*

4thly. When the subject sinks, or proceeds from greater to less, the words may gradually decrease in length, and the sentence end in a monosyllable.—Thus, in the following passage from Horace,

"Parturiunt montes; nascetur ridiculus mus."

De Art. Poet.

an *anticlimax* is intended, and the structure of the verse must be regarded as a beauty.

If, however, the observance of any of the preceding rules for arrangement should, in any case, seem likely to create ambiguity, or obscurity, the rule must be sacrificed

to clearness and precision. No excellence can atone for the want of perspicuity.

Euphony also frequently requires a deviation from several of these rules. Though a good ear is far the best monitor for guarding against either a harsh, or an excessively smooth diction, it may not be unuseful, if we offer a few brief admonitions on the subject of euphony. The *numbers* of prose, or more particularly harmony of cadence, will become the subject of future consideration.

1st. Then, euphony forbids the concurrence of vowels, when they produce a disagreeable *hiatus*, or mouthing.

The vowels, of which especially Quintilian censures the concurrence, are those, which are pronounced with the roundest and widest opening of the mouth. The offence, he observes, is less when a short vowel follows a long one; still less when a long follows a short; and least of all when both vowels are short, and pronounced with nearly the same opening of the mouth. The same general rule is given by the author of the four books of Rhetoric, addressed to Herennius, with this difference, however, that the rule is with propriety limited, the prohibition being confined to the frequent concurrence of vowel sounds.

2dly. A concurrence of harsh consonants should be avoided. The harsher articulations are those of *D, K, C,* and *G*, Q, R, S, T.* A conformity to this rule will naturally be dictated by the ear itself, and by the difficulty of pronunciation, when several harsh consonants concur.

3dly. Several monosyllables in succession should be avoided.—“Do quod vis, et me victus volensque remitto.” *Virg. Æn.* xii. 833. Here are no fewer than five monosyllables, which produce a subsultory and unpleasant effect. The verse seems to hop or start, rather than move smoothly and gracefully along.

* We read Latin as we read English, giving C and G sometimes the hard and sometimes the soft sound. The former only was employed by the Romans.

4thly. A continuation of too long words should also be avoided. They fatigue the reader, and make the sentence drag.

5thly. A continued repetition of the same letter, whether it be initial, middle, or final, should be avoided. Nothing scarcely can be conceived more offensive to the ear than the following passage, quoted by *Auctor ad Herennium*, from an ancient poet, "O Tite, tute Tati, tibi tanta tyranne tulisti." *Lib. iv.*

6thly. A repetition of the same syllable or syllables in close succession, or at short intervals, should be avoided—as, "Per perbreve tempus. O fortunatam natam me consule Romam!" *Cic.*

7thly. Verse ought not to be intermixed with prose. A sentence concluding like an hexameter is particularly faulty—as, "Veteres fidosque clientes." *Sall. B. C.*

OF ANGLO-LATIN TRANSLATION.

It has been already recommended to the reader, carefully to avoid all barbarisms. He has also been admonished not to employ any Latin word, in a sense foreign to classic usage. This error frequently occurs in modern Latin. We have *Communiter*, for example, used for *Vulgo*, *Causari* for *Efficere*, and *Iterum* for *Vicissim*.

The first admonition I would now offer to the reader, is carefully to avoid transferring into Latin any idiomatical expression in his own language. We say, in English, for example, "To supply any one with any thing," but he must not say, *Suppeditare aliquem aliqua re*—but *aliquid alicui*. In English we say, "To communicate any thing to any one," but the Latins said, *Communicare aliquid cum aliquo*. We say, "All of you are," the Latins said, *Vos omnes estis*. We say, "Was it you?" they said, *Tun' eras?* We say, "What a glorious day!" they said, *Quam pulchra dies!* "Some young fellows of us met," *Aliquot adoles-*

centuli coimus. "How many are there of you?" *Quot estis?* "Who is here?"—"It is Chremes," *Sum Chremes.*

2dly. He should translate phrases into phrases, and not literally. We say, for example, "I take it in good part." This must not be rendered, *In bona parte capio*, but *Boni consulo*.—"On purpose," not *In proposito*, but *De industria*.—"He betook himself to his heels," not *Se in calces recepit*, but *In pedes se coniecit*.—"It is worth your while," not *Tempore dignum est*, or *Temporis pretium est*, but *Operæ pretium est*.—"Go to the gallows," not *Vade ad patibulum*, but *Abi in malam crucem*. "To give judgment in a cause," not *dare iudicium*, which means "to grant a trial," but *sententiam ferre*. The reader must almost intuitively perceive the necessity of observing this rule.

3dly. That we ought not to employ any phrase in Latin, unless positively sanctioned by classic authority. We find analogy sometimes pleaded in favour of phrases, which do not occur in any good Latin writer. But analogy, it is to be remembered, is always an uncertain and dangerous guide. We have no evidence, by which to ascertain, what was, and what was not, deemed by the Romans good Latin, but classic usage; and any phrase, how agreeable soever to analogy, if not found in a classic writer, we have reason to reject. Nothing but the express authority of a Latin author, who uses the identical phrase, can justify us in employing it.

4thly. When we use a Latin phrase, it is indispensably necessary, that we attend to the strict and literal meaning of the terms, of which the phrase is composed. A constant regard to this rule will secure the Latin writer from many errors and inaccuracies, which he would be otherwise prone to commit. In illustration of this rule, let us take the following example—*Dare pœnas* means, "To suffer punishment." A superficial attention to the meaning of the terms, might incline the translator to imagine,

that the phrase signifies "To give punishment," or "To punish." The very reverse, however, is the fact. The expression strictly denotes, "to give satisfaction," "to give, or make, an atonement." *Dedit patri criminis pœnas*, means "He made an atonement," or "gave satisfaction to his father for the crime;" that is, "He [was punished by his father." Agreeably to this construction of the terms, *Petere pœnas*, means "To demand satisfaction," "to require an atonement," or "to inflict punishment." Hence it is evident, that, if the translator, from inattention to the literal signification of the terms, and misled by the English phraseology, were to render "He received the punishment due to his crime," by *Pœnas meritas accepit*, instead of *Pœnas meritas dedit*, he would be guilty of an egregious error; and, as far as his own expression were admissible, would denote the very reverse of that, which he intended to signify.

5thly. In translating, it is necessary to observe, that tropes and figures cannot always be transferred from one language into another; in other words, the figurative terms cannot, in every instance, be literally translated. For example, the Latins said, *Ferro occisus est*, to denote, "He was slain by a sword;" but we cannot transfer the synecdoche, and say in English, "He was slain by iron."

The word *sail* in English, is, by synecdoche, frequently employed to denote the whole ship—and we say in our language, "I perceive two sail," or "three sail." But can this be rendered in Latin by *Duo vela*, *Tria vela*? Certainly not. The term *velum* denotes simply the "sail," or "canvass," and is never figuratively employed to signify the whole ship. Or, to borrow another illustration from sea language, we may say in English, "All hands were on board," where the term *Hands* is by a synecdoche put for *Mariners*; but in Latin we must render it by *Omnes nautæ*, and not *Omnes manus*.

6thly. Ambiguities in construction should be carefully

avoided. If we say, *Mihi persuadendum est tuo fratri*, it is impossible to ascertain, whether the meaning be, "I must persuade your brother," or "Your brother must persuade me." When Phormio says, "Quot homines me deverbasse censes?" *Ter. Ph.* ii. 1, 13, the context only can explain, whether he means that he had been the agent, or the person who suffered.

7thly. In English, there is a vast number of words, which we have transferred from the Latin language, or some, perhaps more immediately from the French, assigning them an English termination. Thus, *Virtue*, *Vice*, *Temperance*, *Fortitude*, *Piety*, are evidently of Latin extraction. That these are precisely equivalent to the terms *Virtus*, *Vitium*, *Temperantia*, *Fortitudo*, *Pietas*, the young scholar is very naturally apt to conclude. This is an error, against which it is necessary most particularly to caution him. These words are not respectively equivalent, the Latin terms having all of them a more extensive signification than the correspondent English words. The reader, therefore, should bear in mind, that, though a term may be transferred from one language into another, this furnishes no certain evidence that it has been adopted, or is now used, in its primitive import.

8thly. The translator must attend to precision in the choice of his words; employing such as express neither more nor less, than the sentiment intended. If we say, for example, *Iracundus* for *Iratus*, we denote too much; the former indicating an habitual temper, or disposition, the latter a transient state. If we employ *Credere* for *Pro certo habere*, we say too little; the former implying simple belief, on whatever authority it may be founded, the latter a firm conviction, established, as we conceive, on irrefragable evidence. If we use *Combussit* for *Incendit*, we express too much; if we use them conversely, we say too little.

Precise equivalence of expression is indispensably neces

sary to fidelity of translation. Nor can any excuse justify a translator for employing a word either more or less forcible, more or less comprehensive, than the original term, but the incapacity of the language to furnish an expression precisely equivalent.

GYMNASIUM

SIVE

SYMBOLA CRITICA.

OBSERVATIONS.

MURUS.

MÆNIA.

PARIES.

MURUS has been defined to be “*Ambitus lapideus urbem cingens.*”—The term, however, has a more extended signification, denoting in general a wall for fencing or inclosing. It is chiefly, indeed, applied to a city or a camp; but is sometimes used to denote also the wall of a house—and, according to Dumesnil, the wall of a garden.

Mænia, from *Munire*, anciently *Mænire*, denotes strictly “battlements or fortifications;” but is sometimes, though very rarely, employed to denote the houses of a city.

Murus was intended merely for defence, or to prevent invasion—*Mænia* served also to annoy the assailants: the former protected solely by its height and stability, the latter by its turrets and battlements.

Paries denotes a wall for upholding or supporting. Hence its most common acceptation is “the wall of a house,” signifying also the partitions, which separate the apartments.

URBS.

CIVITAS.

The former refers principally to the houses, the latter to the inhabitants. “*Civitas est hominum, sed Mænia dicimus urbem.*” *Mancinellus.*

The termination *ing*, though generally, is not always a sign of the active voice. The present participle, or, as it should be more properly called, the imperfect participle, in our language, belongs in common to both voices, active and passive. It denotes simply, that the action or state spoken of, is progressive or imperfect. It refers either to past, present, or future time, signifying, that the action relatively present at any of these times was, is, or will be, incomplete or proceeding. It should therefore be properly called the imperfect participle, in contradistinction to the participle in *ed*, which denotes the perfection of the state or action spoken of, and is therefore called the perfect participle. The participle in *ing*, therefore, being common to both voices, the reader, in order to ascertain, whether the Latin verb should be put in the active or the passive voice, ought to inquire whether the nominative to the verb express a subject acting, or suffering. If the nominative to the verb be acting, the Latin verb must be in the active voice ; if the nominative be suffering, or acted upon, the Latin verb must be passive, thus : " John is building," *Joannes ædificat*. " The house is building," *Domus ædificatur*. The English verb is the same in both examples : but in the former *John* is active, and in the latter, the *house* is passive. The Latin verb, therefore, in the one example is active, and in the other passive. 2dly. When the nominative to the verb is suffering, or acted upon, and the state of suffering is expressed as incomplete, the present or imperfect participle being employed in English, one of the simple passive tenses must be used in Latin. When the state is represented as complete, the perfect participle being employed in English, one or other of the compound tenses, that is, the perfect participle, with the verb *sum*, must be used ; thus, " The house is building," *Domus ædificatur*. " The house is built," *Domus est ædificata*. " The house was building," *Domus ædificabatur*. " The house was built," *Domus erat ædificata*. " Ea quæ

fiunt, et facta sunt." *Cic. Att. xiii. 28.* "Those things, which are doing, and have been done."

EXERCISE.

The Athenians were building the walls of their city. This thing the Lacedemonians took amiss; but Themistocles deceived them by the following stratagem. He went to Sparta, as an ambassador, and denied to the Lacedemonians that the walls were building. "But," says he, "if you do not believe me, send trusty men, who may inspect the city, and in the mean time do ye detain me."—They did so.

OBSERVATIONS.

CLAM.

Clam denotes "privately, secretly, or without being seen or known by any person." It is opposed to *palam*.

OCCULTE.

Occulte, derived from *occulere*, denotes likewise "in a private or hidden manner;" but implies also pains and circumspection, in order to escape observation. In this respect it differs from *clam*, which denotes simply, "without the knowledge of." It is opposed to *aperte*. *Secreto*, from *secernere*, means "apart," or "by one's self." "*Secreto hoc audi; tecum habeto.*" *Cic. Fam. Ep. lib. vii.*

SECRETO.

In English a future and contingent event is often expressed as either present or past, the indicative mood being employed, without the note of contingency or futurity. Thus, "*Donec tibi id, quod pollicitus sum effecero.*" *Ter. Ph. iv. 1. 24.* "Until I do, or have done, that which I promised;" that is, "shall have done." "He ordered him not to advance, till he had refreshed his troops." "*Ne longius progrediretur imperavit, donec copias refecisset;*" that is, "until he should have refreshed."

For the general direction of the scholar, it may be useful here to offer this general preliminary remark, that

verbs of the following significations govern the dative case. 1st, Verbs signifying, "To profit or hurt," except *Lædo* and *Offendo*, which govern the accusative. 2d, "To favour or help," except *Juvo*, which governs the accusative. 3d, "To command, obey, serve, or resist," but *Jubeo* governs the accusative. 4th, To threaten, or be angry with." 5th, "To trust." 6th, Verbs compounded with *satis*, *bene*, and *male*. 7th, Compounds of *sum*, except *possum*. 8th, Verbs, compounded with these ten prepositions, *ad*, *ante*, *con*, *in*, *inter*, *ob*, *post*, *præ*, *sub*, and *super*, when governing only one case. As this last rule, however, is sometimes at variance with that, by which a preposition governs the same case in composition, as when uncompounded, we would recommend it to the junior scholar, when in doubt, to consult his dictionary.

Some grammarians have called the dative the *acquisitive* case, as being used after any verb, denoting, that any thing is done to, or for, any person; as "Non omnibus dormio." *Cic. Ep. Fam. vii. 24.* "I do not sleep for all," or "to please all."

EXERCISE.

Themistocles at the same time secretly despatched a messenger to the Athenians, advising them to detain the Lacedemonian inspectors at Athens, by whatever means they could, until they had built their walls, and had recovered him. The Athenians did, as he advised them. Themistocles accordingly was recovered; the Lacedemonian inspectors were restored; and Athens was fortified, against the will of the Lacedemonians.

OBSERVATIONS.

Ut—"That" is used,

1st. After verbs of asking or requesting, as "*Quod ut facias, etiam atque etiam rogo.*" *Cic.* "*Te etiam atque etiam oro, ut suscipias.*" *Cic.*

2dly. After verbs of commanding—except *jubeo*, which,

when signifying "to decree," is followed by *ut*, and sometimes, though rarely, when it signifies "to order." "Lictori, *ut* sibi appareret, imperavit." *Val. Max. Impero*, with an infinitive, has been rejected by some critics as inadmissible. A few examples, however, do occur. "Animo jam nunc otioso esse impero." *Ter. And. v. 2. 1.*

3dly. After verbs of advising—generally, as "Commo-
nent Græci, *ut* faciamus judicem." *Cic.*

4thly. After verbs of causing, effecting, or happening—
as "Effectum est, *ut* infinita pecuniæ cupiditas esset." *Cic.*
"Accidit, *ut* ille subito interirit." *Cic.*

5thly. After verbs of decreeing, as "Senatus decernit, *ut*
consules delectum habeant." *Sall.*

6thly. The conditions of an agreement or treaty, are ex-
pressed by *ut*. "Pacem conditionibus fecerunt, ne (ut non)
quis imperator jus ullum in civem Campanum haberet, *ut*
sue legis, sui magistratus Capuæ essent, *ut* trecentos ex
Romanis captivis Pœnus daret." *Liv.*

The preceding rules may be briefly expressed thus: that
every request, every command, every advice, every effect,
every decree, and the terms of every agreement be expressed
by *ut*.

7thly. All intensive words, as *Talis*, "such," *Ita*, *Adeo*,
"so," *Tantus*, "so great," *Tot*, "so many," are followed by
ut, as, "Aberam *ita* longe, *ut* nihil possem." *Cic.* "*Adeo*
ignarus es, *ut* hæc nescias?" *Cic.*

8thly. Every purpose or intention may be expressed by
ut; in other words, when the English word *that* means "in
order that," "with an intention, that," "with the view of,"
it may be expressed by *ut*, as "He sent his son Marcus to
be educated," *misit filium Marcum, ut institueretur*, i. e.
"for the purpose of being educated."

It is to be observed also, as a general rule, that when
the verb preceding *ut* is in the present or future tense,
the verb following *ut* is generally put in the present sub-

junctive ; and that, when the preceding verb is in any of the preterite tenses, the verb following is put in the imperfect or perfect subjunctive. This rule will be further explained hereafter.

It is to be observed that the verbs *possum*, *volo*, *licet*, *oportet* and *debeo*, express the "ability, will, leave, obligation, or duty," as either past or present ; whereas in English these circumstances are always expressed, as either present or past, by the tense of the following verb, or by the same tense of both verbs. Thus "It can be done," *Fieri potest*. "It could have been done," *Fieri potuit*. "I may live," *Mihi vivere licet*. "I might have lived," *Mihi vivere licuit*. "I ought to go," *Me ire oportet*. "I ought to have gone," *Me ire oportuit*. "He says, that he can read," *Dicit, se legere posse*. "He said, that he could read," *Dixit, se legere posse*. In the two last examples, the ability is conceived as contemporary with the saying, or as relatively present, and is therefore expressed in the present tense of the infinitive mood. "He says, or said, that he could have read," *se legere potuisse*. The ability is here conceived as prior to the saying, and is accordingly expressed in the preterite or pluperfect of the infinitive mood. The following verb (*legere*) is in the present of the infinitive, the reading being necessarily contemporary with the ability, though in English it is expressed in the preterite tense. The difference of the English from the Latin idiom, in these examples should be carefully attended to.

PETO. ROGO. POSCO. POSTULO. FLAGITO.

These words have been variously distinguished by different critics ; nor is the precise difference yet clearly ascertained. The following explanation seems the most consonant with classic usage. *Petere* is simply "to ask," and generally, as a favour. *Rogare* is "to ask submissively." *Postulare* is nearly equivalent to the English

verb "to desire," in its twofold acceptation, as denoting either "to wish" or "to require." "*Lupo agnum eripere postulant.*" *Plaut.* "They wish, want, or desire to rescue the lamb from the wolf." Here *poscere* would be inadmissible. "Postulavit, ut aliquem populus daret, quicum communicaret." *Cic.* "He desired, that the people would give," &c. *Facciolati* defines it to be, *Ostendere se velle, quocunque modo.* *Poscere* is "to ask as a matter of reciprocity," or "of established usage." It generally implies earnestness. *Flagitare* is "to dun," "to urge with frequent and importunate solicitations." *Petere* and *rogare* are also distinguished from the three other verbs, by their admitting no nominative, but a person; whereas the three last are applied likewise to things inanimate. *Postulat, poscit, vel flagitat* res, tempus, oratio; sed non *petit* aut *rogat*; as we say in English, "the occasion *requires*," but not, "*requests*."

As is often necessarily, as well as elegantly, rendered by *pro*. "They gave him his freedom, as a reward," *Liberatam pro præmio dederunt.*

It is to be observed, that the person, to whom any thing is given or told, is put in the dative, whether the sign of the dative be expressed, or not. "He gave me a book," *Mihi librum dedit.* "I told you this," *Hoc tibi dixi.*

EXERCISE.

The father of a family came one day to *Aristippus* the philosopher, and asked him to undertake the education of his son. The philosopher demanding five hundred drachms as a fee, the father, who was a very covetous man, was frightened at the price, and told the philosopher, that he could purchase a slave for less money. "Do so," said *Aristippus*, "and then you will have two."

OBSERVATIONS.

To, after a verb or adjective expressing motion or tendency to motion, or the contrary, is rendered by *ad*. "*Ut veni ad urbem.*" *Cic.* It must be observed, however, that

when the verb is used figuratively, implying, that something is acquired, or given, *to* is expressed by the dative case; thus, "*Hæreditas pupillo venit.*" *Cic.* "The inheritance came to the minor." "*Animus mihi rediit.*" *Ter.* "*Rediit oppidanis concordia.*" *Tac. Ann.* Also, in phrases, where there are two datives, as, *venire auxilio alicui.* "To come to any one's assistance." When following a substantive used in an active sense, the genitive is likewise used to express it; thus, *Romanus fuit hostis*, is also rendered by *Romanorum hostis*. "*Cum in Africam venissem, M. Manilio consuli, ad quartam legionem tribunus militum,*" &c. *Cic. Somn. Scip. ad init.* Here we have a genitive, a dative, and also an accusative with *ad*, expressing different relations. *Tribunus militum* is the designation of the officer, "tribune of, or belonging to, the soldiers:" *tribunus Manilio*, "tribune to, or under, Manilius;" *tribunus ad quartam legionem*, "tribune to, or appointed for, the fourth legion."

With, synonymous with the expressions, "along with," "*in company with*," is rendered by *cum*.

Uterque denotes each of two taken individually; thus, *Uterque vicit.* "Each conquered him," implying, that each did it singly.

Ambo means "the two" (*ei duo*) taken together. "*Utrumque fecisse dicimus, si et hic, et ille fecerit divisim; ambos fecisse dicimus, si duo conjunctim aliquid fecerint.*" (Stephan.) This distinction, though generally, is not universally observed.

The English of the perfect participle of a deponent verb is "having;" of a passive verb, "being;" and of a common verb, "having, or being." Thus *Locutus* from *Loquor* is "having spoken," *Lectus* from *Lego*, "being read," *Adeptus* from *Adipiscor*, "having, or being obtained." When the English is "having," and the verb deponent, the perfect participle of the Latin verb precisely agrees with the English. Thus, "John having said these things, departed," *Joannes, hæc locutus, abiit.* Here *locutus*

agrees with *Joannes*, and the Latin exactly coincides with the English idiom. When the Latin verb is passive, the English word *having*, in order to suit the Latin verb, must be turned into *being*; thus, "John, these things being said, departed;" *Joannes*, his dictis, *abiit*; in which example the pronoun *hic* being the nominative to no verb, nor the regimen of any word, is put with the participle (*dictis*) in the ablative absolute. If the Latin verb be common, both phraseologies are admitted. Thus, "Having gained a great victory, he proceeded to Babylon." *Magnam victoriam adeptus, Babylonem porrexat*, or *magna victoria adeptus*, "a great victory being obtained."

It may be necessary to guard the junior reader against an error into which the English idiom, in the use of the verb, "To join," would naturally lead him. If we say, "He joined his friend," the expression is ambiguous, implying either, that he united himself to his friend, or that he united, or joined his friend, to some other subject. In Latin, the person, or thing, joined, must be put in the accusative after the active verb, and the person, or thing, to whom or which it is joined, must be expressed in the dative. If the former meaning, therefore, be intended, we must say, *Junxit se amico*; if the latter, *Junxit amicum*.

EXERCISE.

Hasdrubal passed over into Italy with a great army; and, if he had been able to join his brother Hannibal, the Roman empire would have been ruined. But Claudius Nero, having left part of his army in his camp, hastened to Hasdrubal with a few chosen troops, and joined his colleague Livius at the river Metaurus. These two together vanquished Hasdrubal.

OBSERVATIONS.

INTERSUM.

ADSUM.

It is remarked by Harris, that prepositions transfuse a portion of their meaning into words, with which they are

compounded. If the remark is correct, as we believe it is, we should be inclined to infer, that *interesse* denotes a closer and more intimate relation than *adesse*, the latter implying simply presence, and the former a more immediate intercourse, or a consociation in the state or condition of others. "Turnus—urbi improvisus adest." *Virg.* "Jam nunciatum est hostes adesse." *Liv.* *Interesse* in these examples would be inadmissible.

"Mittit . . . mille viros, qui supremum comitentur honorem, intersintque patris lacrymis." *Virg.* Here, on the contrary, we presume, *adesse* would be inapposite, "who may be present, and participate in the father's grief." "Voluerunt eos in suis rebus ipsos interesse." *Cic. in Verr.* "Should take a concern in their own affairs." That *adesse*, denoting simply, "To be present at," may by inference signify "being concerned in," is not to be doubted; but the verbs are not therefore to be considered as synonymous.

By, before a person, denoting the principal agent, is rendered by *a* or *ab*, as "Hector was slain by Achilles," *Hector ab Achille occisus est.* When *by* denotes subordinate agency, it is rendered by *per*, as, "He sent a letter by a slave," *Literas per servum misit*; passively, *Literæ ab eo per servum missæ sunt.* *By* before a thing is expressed in the ablative, without a preposition, and sometimes by *per*. Subordinate agency, indeed, or instrumentality, whether of a person or a thing, may be expressed by *per*, or by the ablative without a preposition, after an active or neuter verb, as, "*Per* potestatem abstulit," *Cic.* "His jacet testibus," *Cic.*, i. e. a testibus prosternitur. "Societate nobilissimis obsidum firmata." *Tac.* "The league being strengthened by the prime nobility's being delivered as hostages." The preposition *a* would imply, that the hostages were not the means, or instruments, of strengthening, but the principal agents. See *Ov. Met.* ii. 281, xiii. 597. *Just.* xliii. 4.

No verb is used personally in the passive voice, unless it govern the accusative in the active voice. Thus, *resisto* governs the dative only in the active voice, and therefore has no passive voice, but impersonally. For example, we say, *Resisto tibi*, "I resist you," but we cannot say, *Tu resisteris*, "You are resisted," but *Resistitur tibi*. *Succedo*, in like manner, governs the dative only in the active voice; *Succedor*, therefore, is not in classic use. "He was succeeded by Tullus Hostilius;" not *Ille successus est a Tullo Hostilio*, but *Huic successit Tullus Hostilius*, that is, "Tullus Hostilius succeeded him."

The Kalends, *Kalendæ*, from an obsolete verb, *Calare*, or *Καλεῖν*, to call over, were the first day of the moon or month; for Romulus began his months on the first day of the moon. On this day one of the inferior priests used to assemble the people in the capitol, and proclaim to them, that it was new moon, calling over at the same time the number of days between the Kalends and the Nones. This was done, because it behoved the people, who lived in the country, to assemble in the city on the Nones of every month, in order to be informed by the "Rex Sacrorum" of the feasts and holidays; and to learn in general, what they had to do, in regard to sacred matters, during that month. The Nones fell on the 5th, and the Ides on the 13th; but in four months of the year, namely, March, May, July, and October, the Nones fell on the 7th, and the Ides on the 15th.

A point of time is expressed in the ablative; a space of time generally in the accusative.

It is to be observed, that the Romans, in computing their time, always included the day *from* which, and also the day *to* which, they reckoned; thus they called the 1st of January *Kalendæ*, the 31st of December *Pridie Kalendarum*, the 30th, not *secundo*, but *tertio ante Kalendas*.

The preposition *a* is used before consonants, *ab* before vowels, and *abs* before *t* and *q*. The letter *h* is not regarded as a consonant.

EXERCISE.

After him Julian obtained the government, and made war on the Parthians, in which expedition I myself was present. He took several towns of the Persians by storm, and received others on surrender. Returning victorious, he was slain by an enemy, on the sixth day before the Kalends of July, and in the seventh year of his reign. He was a man of great eloquence, and had a very retentive memory. He was succeeded by Jovian, who was elected emperor by the army.

OBSERVATIONS.

Will, when it simply denotes futurity, is generally rendered by the future indicative, and sometimes by the present potential; *Would*, in like manner, by the present or imperfect potential, according to the sense. When they denote inclination, they are rendered generally by *colo*. To enable the reader to understand, when he should employ the one, and when the other form of expression, he should learn to distinguish between the subjunctive, and the potential mood. These two moods have in Latin one form. It is properly called the subjunctive mood, when it is subjoined to some adverb, conjunction, or indefinite term, the English being at the same time indicative, naturally suggesting the same form in Latin. Thus, "He loves," *amat*; "I know, that he loves," *scio quod amet*. The English is indicative in both examples; but in the latter, the Latin verb is put in the subjunctive mood because it follows *quod*. It is, then, in such examples only, that this mood should be called subjunctive. When it expresses what is contingent, or hypothetical, it is properly named the potential mood. Thus, "I would read, if it were necessary," *Legerem, si necesse esset*. Here *legerem* is employed, not as subjunctive, or subjoined to any word requiring this form of the verb, but because the action is represented as contingent, or dependent. Thus the same form of the verb has two different names, subjunctive and potential.

Now the present potential includes the expression of "may, can, will, and shall," and the preterite imperfect of "might, could, would, and should," implying the verbs *licet*, *possum*, *volo*, and *debeo*. Thus, *amem* signifies not only "I may or can love," but likewise in dependent and in interrogative clauses, "I shall or will love." Of this numberless examples might be produced; and the significations of the imperfect naturally lead us to assign the four correspondent meanings to the present tense. Thus—"An potius ita me comparem?" *Ter.* "Shall I rather so make up my mind?"—"Quisquam Junonis numen adoret?" *Virg.* "Will any one adore?"—"Erunt, qui reprehendant." *Cic.* "There will be persons, who will blame."

That the reader may understand when he should employ the potential mood, and when the full expression by *volo*, *possum*, *licet* and *debeo*, he ought to observe, that when the sentence, or clause, is absolute and independent, or in general when it is not followed, or preceded, by a subjunctive tense expressing a circumstance, on which the clause in question depends, the periphrasis with *volo*, *licet*, &c., must be employed. Thus, "We will go," *Ire volumus*. "They will not go," *Ire nolunt*. "I may come," *Mihi venire licet*. "I can read," *Legere possum*. "Thou shouldst read," *Legere debes*. *Tibi Legendum est*. *Te legere oportet*. "It might have been done" *absolutely* and sometimes *contingently*, *Fieri potuit*.

Thus, "It might have been done, if he had been taken," *Si captus esset, fieri potuit*, or *potuisset*. On the other hand, the verbs *possum*, *volo*, *licet*, and *oportet* or *debeo* are suppressed; in other words, the potential mood is used in the two following cases:

1st. It is frequently employed when the sentence is interrogative, thus, "Shall I, or should I not go?" "Non eam?" *Ter.*—"Shall or should the insect Pantilius decompose me?" "Men' moveat cimex Pantilius?" *Hor.*—"What could I do?" "Quid facerem?" *Virg.*—"Who

could bear those men?" "Quis istos ferat?" *Cic. ad Brut.*
—"Why would you go away?" "Cur abires?"

2dly. When the clause is conditional, or dependent, as
"I might hold it, if I pleased," *Tenerem, si vellem.*—"You
would think otherwise, if you were in this situation," *Si
hic sis, aliter sentias. Ter.* This rule will suffice at present
for the direction of the junior reader.

TENSES OF THE INFINITIVE MOOD.

Duration is continuous and absolute: time is in its
nature interrupted and relative. It is either present in
regard to the past and the future; or past in regard to
the present and the future; or it is future in regard to the
present and the past. Hence tenses, which are general
notations of time, express time relatively. This observa-
tion, as applicable to the present and preterite tenses of
the infinitive mood, it will be useful to illustrate by a few
examples:—thus, "He says, that I write," *Dicit me scri-
bere.* The leading verb expresses present time, and the
following verb, being in the present tense, expresses time
present, in relation to the time denoted by the preceding
verb.

"He said, that I wrote," *Dixit me scribere.* Here the
tenses in English and Latin do not mutually accord, the
following verb being in the preterite tense in English, and
in Latin in the present. The leading verb denotes past
time; and the verb following being intended to express
an action contemporaneous with that time, or present in
relation to the time of saying, the present tense is, in con-
formity to that intention, employed in Latin. "He said,
that I wrote at the time he said so."

"He says, that I wrote," *Dicit me scripsisse.* In the
former example, "I wrote," was rendered by *scribere*;
and here it is rendered by *scripsisse.* The reason is, the
leading verb is present, referring to the present time: "the
writing," however, was prior to "the saying," and is there-
fore expressed in the preterite tense. The actions here

are not contemporaneous, and the priority of "the writing" is expressed by a preterite tense, denoting a time antecedent to the present.

"He said, that I had written," *Dixit me scripsisse*. Here the saying is preterite in respect to the present time, and the writing is prior to the saying; therefore while the latter is expressed in the preterite or perfect tense, the writing, being antecedent to that, is expressed in the pluperfect. And it is to be observed, that, when the leading verb is in the preterite tense, and the following verb in what is called the perfect or pluperfect of the infinitive, the meaning is always pluperfect, and is to be rendered by *had*. When the governing verb is present, this form of the infinitive denotes simply past time and perfect action; *Dicit nos audivisse*, "He says, that we heard."—*Dixit nos audivisse*, "He said, that we had heard."

It may, therefore, be given as a general rule, that when the following verb denotes an action or state contemporaneous with that of the leading verb, the present of the infinitive must be used, whether the tense of the leading verb be present, or preterite. If the leading verb be present, and the following verb denote an action prior to that, the following verb, to mark that priority, must be in the preterite tense. And if the leading verb express a past action, and the following verb denote an action antecedent to that, then the following verb must be in the pluperfect of the infinitive, and be translated by *had*. Inattention to this rule has produced such errors as the following: "When Cræsus heard that Solon was in Lydia," "Cum Cræsus audiret, Solonem in Lydia *fuisse*," *Adams's Select*. "The hearing and the being" were contemporaneous circumstances; the verb should, therefore, be in the present of the infinitive. *Fuisse* implies an event antecedent to the hearing, and perfect before the other commenced. "He believed, that there is only one God," *Credidit, fuisse tantum unum Deum. Ib.* This expression

violates two rules, 1st. The one here given, and 2dly. The rule, that all abstract propositions, or all propositions universally and immutably true, ought to be expressed in the present tense. The author's Latin rendered into English denotes "He believed, that there had been only one God."

EXERCISE.

Tiberius Sempronius Gracchus, descended from a very noble family, *would not* suffer Scipio Asiaticus, though an enemy, to be carried to prison. The latter, when he was Prætor, subdued Gaul: in his first consulship he conquered Spain, and in his second Sardinia. When he was capitally impeached by the people, Sempronius swore, that he was not deserving of death; and that, if he were banished, he would go into exile along with him. Upon this he was acquitted.

OBSERVATIONS.

FORTE.

FORTASSE.

Tursellinus observes, that these words do not differ from each other in extraction, but in use and signification. *Forte*, he says, is the same as *casu*, denoting "by chance," or "accidentally." "We happened accidentally to be at Privernum," "*Forte evenit, ut Priverni essemus.*" *Cic.* *Fortasse*, *fortassis*, and *forsan*, imply doubt and uncertainty, answering to the English word "perhaps." "You have a letter longer, perhaps, than you would wish," "*Habes epistolam verbosiozem, fortasse, quam velles.*" *Cic.*

It is to be observed, that casualty or accident is frequently expressed by *forte*, instead of *accidit* or *contingit*; thus, "I happened to be at home," *Forte domi aderam. Mihi contigit domi esse.*

Forsan, *Forsitan*, are generally joined with the present subjunctive in such expressions as "You will, perhaps, ask," *Forsitan quærat.* *Cic.* Sometimes with the pre-

terite, as "Some one will, perhaps, say," *Forsitan quispam dixerit. Cic.* Rarely with the future indicative, "Forsan et hæc olim meminisse juvabit." *Virg.*

One followed by *another* is rendered by *alius*.

The indicative form in English is often used for the potential; thus, "It was decreed, that whosoever *broke* this law, should be put to death." *Decretum est, ut, quicunque hanc legem violasset, necaretur*: that is, "should break," or (*properly*) "should have broken." This idiom requires particular attention.

It is a general rule, that the adjective be placed after the substantive; and also that the generic term precede the special, and the appellative the proper name: thus, *urbs Roma*, not *Roma urbs*. *Fratres gemini*, "twins," not *gemini fratres*. If *gemini* be put first, the addition of *fratres* is superfluous; so says Quintilian; and the rule, which he gives, is founded in propriety. Cicero, however, says *geminos fratres*, *lib. ii. De Divinat.* Livy also, in the following narrative says, *trigemini fratres*. He has also used *quis* for *uter*, contrary to his usual practice, and to the distinction observed by classic writers generally.

EXERCISE.

A war having arisen between the Romans and Albans, under the conduct of Hostilius and Fufetius, before they came to a battle, it was determined to finish the affair by the combat of a few. There happened to be among the Romans three brothers, born at one birth, by name Horatii, and also three such among the Albans, named Curiatii, equal to them in age and strength. It was agreed, therefore, that these should fight for the mastery, and that the people, to whom the victors belonged, should have the supremacy.

OBSERVATIONS.

SIMULARE.

DISSIMULARE.

Simulare is "to pretend to be what we are not;" *dissimulare*, "to dissemble, or conceal what we are." "Multa

simulavi invitus ; et *dissimulavi* cum dolore." Cic. It is the character of hypocrisy to pretend to virtues, which it has not (*simulare*), and to dissemble the vices which it has (*dissimulare*). Catiline is described by Sallust, as "Simulator et dissimulator."

UNA.

SIMUL.

The former means "in the same company," the latter "at the same time." *Simul*, however, is sometimes used for *una* ; but *una* is never employed for *simul*.

Poets, and the writers of the silver age, join *simul* with an ablative, *cum* being omitted, as *αμα* in Greek is joined with the dative, *συ* being understood.

"Together" is generally expressed by one or other of these adverbs. But in the following exercise, in which the word occurs, it is with more precision rendered by *universi*, denoting "all together." The termination of the adjective indicates the term, which it is intended to modify ; the adverb being inflexible, might leave the subject uncertain, and create ambiguity.

Ut signifying *as*, takes the indicative, unless the meaning may be considered as contingent. In the following exercise, the expression "as their strength permitted," or "did permit," may also mean "as their strength would permit."

EXERCISE.

They engaged ; and, after many wounds given and received on both sides, two Romans fell, and the three Albans were grievously wounded. The single Horatius, who yet remained untouched, but was not a match for all the Albans together, in order to divide their strength, and attack them singly, pretended flight. They followed him, one after another, as their strength and the pain of their wounds permitted ; and, as they came up, he slew them one by one. The Roman was accordingly the victor ; and the two states were united under one name.

OBSERVATIONS.

SED.

AUTEM.

Sed, which is, in truth, the inseparable preposition, means "this apart," "laying this aside," and is hence used to denote transition, or a change of subject. "Age; *sed huc qua gratia te accersi jussi, auscultas*," *Ter.*, i. e. "dismissing this subject." *Autem*, "moreover," implying addition, is used to signify a continuation of the subject; and hence is joined to *porro*, as *porro autem*, "moreover," and also with *sed*, as *sed autem*, "but again." Hence also it corresponds frequently to our postpositive conjunction *too*, as "*Liberæ sunt ædes, liber sum autem ego*," *Plaut.* "I too am free." It is with peculiar force and elegance used at the end of a sentence. "*Sed ferendus tibi in hoc meus error; ferendus autem*." "To be borne, did I say?" "*Imo vero etiam adjuvandus*," *Cic.*

It has been already observed, that when the clause implying "will," "liberty," "ability," or "duty," is absolute or independent, the verbs *volo*, *licet*, *possum*, *debeo*, and not the potential mood of the principal verb, are to be employed. It sometimes happens, however, that the "inclination," "liberty," "ability," and "duty," are themselves contingent, or dependent. In such examples, the verbs, expressive of these, must be put in the potential mood: thus, "He said, that the man, who was unwilling to die for his country (or would not die) was unworthy of life," *qui pro patria mori nollet*, "should be unwilling to die." Here, "was unwilling" is unobjectionable in English; for in our language the indicative is frequently used to express what is contingent; but in Latin it is inadmissible.

The cardinal numerals, "one," "two," "three," *unus*, *duo*, *tres*, are to be distinguished from the distributive, *Singuli*, *Bini*, *Terni*, &c. The cardinal imply that the number spoken of belongs to all collectively, and is the

whole amount. The distributives denote, that the number specified belongs to each individual, and is therefore only a part of the whole. Thus, Eutropius, speaking of the government of the senators after the death of Romulus, says, "*Regnaverunt per quinos dies*;" not, "they reigned five days," but "five days each."

Ni, Nisi, "unless," are elegantly used for *si non*. They are generally joined to the indicative mood; but when contingency, and not a fact is implied, perspicuity requires the potential. *Nisi* is sometimes used absolutely, forming an independent clause; thus, Cicero says, "*Nihil amplius dico, nisi, me in Siciliam venire.*" *Orat. pro Plan.* "Unless," i. e. "if it be not," *ni sit. Quid, nisi lego?* "What do I, but read?" *Quid lego, nisi?* "What do I read, but?"

"People," or "*Persons*," is rendered by *Homines*. "A people," or "A nation," by *Populus*,—thus, "Many people," *Multi homines*. "A great people," *Magnus populus*.

EXERCISE.

Curius Dentatus, having subdued the Samnites, said in an assembly, "I have taken such a quantity of land that it would have been a desert, if I had not taken such a number of people; moreover, I have taken such a number of people, that they would have perished by famine, if I had not taken such a quantity of land." He divided the fields among the soldiers, giving each between eight and nine acres, and reserved as many for himself; saying, that no man ought to be a general, who *would not* be content with the share of a common soldier.

OBSERVATIONS.

ILLE.

HIC.

When these pronouns are opposed to each other, *Ille*, "That," denotes the one which is the more remote, or "the former;" *Hic*, "This," "the nearer," or "the latter." Thus, "*Ille bello, hic pace, civitatem auxerunt.*" *Liv.*

This distinction, however, though subservient to perspicuity, is not uniformly observed by classic writers.

When the three pronouns *hic*, *ille*, and *iste* are used, *hic* refers to the nearest; *iste* to the middle one, and *ille* to the most remote. "Tullium, Atticum, et Trebatium, vehementer diligo, *hunc* quidem (Trebatium) ob mores festivos; *istum* (Atticum) ob ingenii liberalitatem; *illum* (Tullium) propter incredibile dicendi flumen."

Is holds a middle place between *ille* and *hic*, not meaning emphatically either *this* or *that*, but referring to something previously mentioned, or just about to be specified.

Iste has generally some reference to the person, to whom we are speaking, as if the person spoken of were in some way connected with him. Dumesnil and others explain it, *quasi is tuus*. "Veniant igitur isti irrisores hujus orationis." *Cic.* "Those scoffers of yours." "Cur non aut hæc isthæc mihi ætas, aut tibi hæc sententia?" *Ter.* "Why have I not that age of yours?" When this sense is intended, *iste* is the proper word; but it often occurs where this conception is not implied. Its real office seems universally to be to mark the subject more forcibly than *ille*, or *is*; and when contempt or indignation is to be signified, it is, we believe, universally used.

Quid and its compounds, *Siquid*, *Aliquid*, *Numquid*, &c., are considered by most grammarians as real substantives, because they are joined with a genitive case, as *Quid negotii*, *Aliquid novi*. This seems to me a very insufficient reason; for, by the same rule, we should call *Hoc*, *Illud*, *Id*, and many adjectives, which in the neuter gender are joined to a genitive case, substantive nouns. It is more important, however, to determine the difference, in respect to usage, between *Quid* and *Quod*, *Aliquid* and *Aliquod*. In the earliest writers they are used indifferently. "Quid ego facinus audiui." *Plaut.* "Nisi occupo aliquid mihi consilium." *Id.* "Credo cum viro litigium

natum esse aliquod." *Id.* In later writers, however, we find *Quid* with its compounds joined with a genitive case, and *Quod* agreeing with its substantive, as *Quod pomum*, *Aliquod vinum*—*Quid negotii*, *Quid causæ*, *Aliquid gratiæ*. It is also more elegant to say, *Optimum quidque*, *Aliquid utile*, *Quiddam subagreste*, than *Quodque*, *Aliquod*, *Quoddam*, the latter being rarely joined with an adjective.

It may be necessary to guard the junior reader against the error of understanding the word *occasio* to be synonymous with our term "occasion." The former is never used by any classic of eminence to express "a time," "an occurrence," "a casualty," or "occasion," but is of the same import nearly as the English word *opportunity*, or "convenient time." "*Occasio*," says Cicero, "est pars temporis habens in se alicujus rei idoneam faciendi, aut non faciendi, opportunitatem." *Cic.* In another passage he defines it thus: "Tempus autem actionis opportunum, Græce *ωκαιρία*, Latine appellatur *occasio*." *Cic. Off.* For the distinction between it and *tempus*, see *Cic. de Inv. lib. 1.*

Aliquando means strictly "at one time or other," "some time or other," and is applicable indefinitely to what is past, present, or future.—Referring to a past event, it denotes, "once," or "on one occasion," without directly pointing to the time. "Veritus sum deesse Pompeii salutem, cum ille aliquando non defuisset meæ." *Cic.* "Since he once, or, on one occasion, had not been wanting." *Quodam tempore* refers to a precise and definite time.

EXERCISE.

No man was ever milder than Scipio Africanus; and yet, from an opinion, that some rigour was necessary for establishing military discipline, he was on one occasion cruel to his countrymen. For, after having conquered Carthage, and having reduced under his own power all those, who had gone

over to the Carthaginians, he punished the Roman deserters with more severity than the Latin. The former he crucified as runagates from their country, and the latter he beheaded as perfidious allies.

OBSERVATIONS.

TUM.

INDE.

IGITUR.

Tum, "then," or "at that time,"—*inde*, *deinde*, "then," or "after that,"—*Igitur*, *itaque*, "then," or "therefore." *Tum* is frequently used for *deinde*.

"Ubi tempus tibi erit, sat habet, si *tum* recipitur," *Ter.*—"An ego tibi obviam non prodirem? primum Appio Claudio; *deinde* Imperatori, *deinde* more majorum, *deinde* (quod caput est) amico?" *Cic.* "Fortes *igitur* sunt habendi, non qui faciunt, sed qui propulsant injuriam." *Cic.*

It may be here remarked, in passing, that *cum*, *tum*, strictly denoting two contemporaneous events, signify both, *and*; the former being generally applied to the less important of the two, and the words *etiam*, *vero*, *maxime*, *quoque*, *certe*, *denique*, *præcipue* often subjoined to the latter. "*Cum* omnes diligendi sunt, *tum* certe ii." *Cic.* "*Cum* spe summa, *tum* etiam majore animo." *Id.*

Cum (*quum*), for *dum*, "when," or "while," generally governs the subjunctive mood; thus, "I was reading," *Legebam*.—"When, or while, I was reading," *Cum legerem*. The exceptions to this rule will be noticed afterwards.

EXERCISE.

When Porsena, king of the Heturians, was endeavouring to re-establish Tarquinius Superbus on his throne, and had taken the Janiculum at the first assault, Horatius Cocles, a man of the greatest courage, posted himself at the extremity of the Sublician bridge, and alone withstood the whole force of the enemy, till the bridge was broken down behind him. He then threw himself into the Tiber, and swam over to his friends, unhurt either by his fall, or the darts of the enemy.

OBSERVATIONS.

RENOVARE.

REDINTEGRARE.

INSTAURARE.

Renovare is "to renew," or "make new what is old or disused."—"*Renovatur* quod jam obsolevit."—*Redintegrare* is "to make new and complete, what has been impaired."—*Instaurare* (quasi *instar alterius facere*) "to renew or repeat the copy or impression." "*Instauratur* id, cujus simile jam existit." *Dumesnil*.—*Macrobius* (*Sat. lib. i. cap. 11.*) observes that Varro considers *instaurare* the same as *instar novare*.

Redintegrare implies more than *renovare*. "Ut renovetur, non redintegretur oratio"—*Auctor ad Herennium*.—*Renovare* frequently means nothing more than to revive, to resume any business which has been interrupted; "to begin it again," (*denuo, de novo,*) at the point where we left off.—*Redintegrare* generally means "to renew," or "repeat from the beginning."—"Socii denuo in semet ipsos arma vexerunt." "Sic, quasi ex integro, nova Macedoniæ bella nascuntur." *Justin*. Here is evidently the same difference between *denuo* (*de novo*) and *ex integro*, as between *renovare* and *redintegrare*. The author qualifies *ex integro* "afresh," with the modifying term *quasi*. *Denuo*, "anew," or "again," implying merely recommencement, requires no modification. In many cases these verbs may be used indiscriminately, as in the following exercise. *Instaurare, renovare, redintegrare*, "bellum," "pugnam," frequently occur in classic writers, expressing the same general idea of recommencement or renewal.

Ne is elegantly used for *ut non*, as *Ne faceret obsecravi*, "I besought him not to do it." For *ne non, ut* is elegantly used. *Cave, ut facias*, equivalent to *cave, ne non facias*. "Take care, that you do it." We sometimes find both *ut* and *ne*, as "ut nequis vellet ire." *Cic*.

Suadere, dissuadere, are construed with the dative of the person, and the accusative of the thing. "Gaudeo, te id mihi suadere." *Cic.*

It may be worthy of remark, that classical writers, in detailing speeches or observations, either express them in the words of the speakers themselves, introducing them with the word *inquit*, or in their own words, omitting the formality of the verb *dicere*; thus, "'Nunciate,' inquit, 'regi vestro, regem Romanum deos facere testes.'" *Liv.* i. 22. "Illi omnium ignari terunt tempus; *se invitos, quicquam, quod minus placeat Tullo, ducturos.*" *Liv.* i. 22, *dicentes* being omitted. As Cicero, however, uses *dicere* to express such observations, and as the formal phraseology occurs in later writers, particularly in Suetonius, it may, without scruple, be adopted.

EXERCISE.

The Greeks, after the victory, determined to sail to the Hellespont, and to demolish the bridge, that the king might not escape. Themistocles dissuaded them from this, saying, that the king, being intercepted, would renew the battle; and that despair sometimes achieves what courage cannot. At the same time, he sent a eunuch to the king, acquainting him, that, if he did not escape quickly, the bridge would be demolished. Xerxes, therefore, fled; and Themistocles thus preserved the victory to the Athenians.

OBSERVATIONS.

Interrogatives, when preceded by such words as *scio, nescio, quæro, dubito*, are said to be taken indefinitely, and are joined to the subjunctive mood.—Thus, *Quid dixisti?* "What did you say?" *Nescio, quid dixerim*, "I know not, what I said." *Ubinam es?* "Where are you?" *Ubinam sim, intelligo*, "I understand, where I am."

We sometimes find them, in the detail of speeches, joined to an infinitive mood, and having the sense of a negative

term, thus ; “ *Quem . . . salutem suam crediturum sibi ?* ” *Curt.* iii. 8. i. e. *neminem crediturum*, “ Who would trust ? ” implying, that no one would trust.

TRANQUILLUS.

QUIETUS.

These two words agree in denoting “ quiet,” “ calm,” “ undisturbed,” but they differ in this. *Tranquillus* has a meaning purely passive, denoting, that the subject is not disturbed,—not acted upon ; whereas *quietus*, while it is used to denote a state of tranquillity, is also employed to signify, that the subject is inactive, and not disposed to change its state, by any feeling of uneasiness or restlessness. Hence, while the former is applied to things, the latter is applied to persons also. “ *Epaminondas domi quietus fuit.* ” *Nepos*. “ Remained quiet at home,” taking no concern in the commotions of the state. *Tranquillus* would signify, that he was not disturbed ; but would not imply, that he was not inclined to act. It also merits attention, that *tranquillus* refers to mind only, whereas *quietus* is applicable to body also.

QUIS.

When *quis* is taken interrogatively, *quid* is more frequently used than *quod* ; and when taken indefinitely, *quod* is very rarely employed. Perspicuity is consulted by an attention to this usage.

EXERCISE.

A certain youth had, for a long time, frequented the school of Zeno, the philosopher. When he returned home, his father, asked him, what he had learned. The son modestly answered, that he would shew him that by his conduct. The father was grievously offended, and beat him. The son remained perfectly composed, and said : “ I have learned to bear a father’s anger with patience.”

OBSERVATIONS.

ITEM.

ITIDEM.

SICUT.

ADEO.

These words agree in denoting similarity. *Item* means "so," "also," or "in like manner," but *not* denoting exact resemblance; *itidem*, "exactly in the same way, both referring to what has been done, or said." *Sicut*, "in such manner, in relation to what follows;" *adeo*, "so far alike," in reference either to past or future, and pointing to the effect. *Quoque* and *etiam* "also" denote "in addition," with no regard to parity or resemblance; "therewith."

The adverb *ubi*, "where," means "at," or "in what place." Hence the prepositions *at*, or *in*, before the name of a town, are signs of the question's being made by *ubi*; and in such examples the name of the town is put in the genitive, unless it be of the third declension, or plural number, in which case it is expressed in the ablative, thus *Romæ*, "at Rome;" *Carthagine*, "at Carthage;" *Athenis*, "at Athens." This genitive is considered to be under the government of *in urbe* understood; and therefore we cannot say *mortuus est Romæ, urbis nobilis*, which the junior scholar would naturally be inclined to do, but *urbe nobili*. "Ubi Corinthi, Achaïæ urbe, certos nuncios accepit." *Tac.* It is to be observed, however, that the prepositions *at*, or *in*, are not always signs of the question *ubi*, or of motion, or rest in the place; and that the idiom of the English, and that of the Latin language do not, in this respect, precisely agree. Thus, we say, "Phaethon fell into the Po *in* Italy." The Latins, more correctly perhaps, said, "Phaethon fell *into* Italy, into the Po." *Phaethon præ timore in Padum in Italiam cecidit*. "Domitii filius transiit Formias, currens ad matrem Neapolim." *Cic.* "To his mother at (to) Naples."

A similar difference of phraseology obtains, when motion from a place is signified. Thus, "He removed from his farm at Capua into the island of Sardinia." *Capuâ ex agello in Sardiniam migravit*. That is, "He removed from Capua." The expression in English would lead the junior scholar to render it *Capuæ*, or *ad Capuam*, which latter phraseology could only be admitted, when the circumstance is expressed by a distinct clause, as *quem ad Capuam habebat*.

The adjectives, *primus*, *medius*, *ultimus*, *summus*, *imus*, *interior*, *intimus*, *extremus*, frequently denote, not the relative situation of the subject to which they refer, as either first, middle, last, &c. ; but the first, middle, or last, part of the subject itself—thus *Medius mons*, means generally, "the middle part of the hill." *Imus mons*, "the bottom of the hill." *Interior insula*, "the inner part of the island." *Summa rupes*, "the top," or "highest part of the rock."

Amorem contrahere, for "to contract an attachment," occurs in modern Latin : of its accuracy some doubt may be justly entertained. Where the subject of the verb is the object of the affection, the expression is correct. We may say, *sibi invidiam*, *odium*, *benevolentiam*, &c., *contraxit*. Or where the affection, feeling, or habit is mutual, as *consuetudinem*, *familiaritatem*, *contrahere*. But, where the subject of the verb is not the object of the affection, or there is no mutual attraction, we question the correctness of the expression.

Inclamare est elata voce vocare.

EXERCISE.

In the reign of Augustus, a dolphin, it is said, contracted an attachment to the son of a poor man, who used to feed him with bits of bread. Every day the dolphin, when called by the boy, swam to the surface of the water ; and, after being fed from his hand, carried the boy on his back from the shore at Baïæ to a school at Puteoli, and brought him back in the same

manner. The boy having died, the dolphin coming several times to the usual place, and missing him, is said to have also died of grief.

OBSERVATIONS.

PRETER-IMPERFECT SUBJUNCTIVE.

In clauses introduced by *if*, or *as if*, implying a negation of the preposition expressed, present time, in English, is denoted in the conditional clause by the preterite tense, and past time by the pluperfect. When I say, "If I *have* the book, I will send it," the meaning is clearly dubitative; and the expression implies, that I am uncertain whether I have it, or have it not. When I say, "If I *had* the book, I would send it," the meaning is that I have it not; and the conditional clause, here equivalent to a negation, is expressed in the preterite tense, though the same time be implied, as in the preceding sentence. If past time is to be denoted, I say, "If I *had had* the book, I would have sent it." Here the pluperfect is employed.

Thus also with "as if."—"He fights, as if he *contended*," or "*were contending* for his life." Present time is signified, and the two actions are evidently contemporaneous; yet the former verb is in the present, and the latter in the preterite tense. "He fought, as if he *had contended*," or "*had been contending* for his life." Here also the two actions are contemporaneous, and past time is implied; yet the former verb is in the preterite tense, and the latter in the pluperfect. This is not the case in Latin. The first of the two sentences would be rendered thus, *Pugnat, quasi pro vita contendat*. The actions being contemporaneous, are each expressed in the same tense, and time present being meant, the verbs are put in the present tense. The second sentence would be thus rendered, *Pugnavit, quasi contenderet*. Here also the actions are represented as contemporaneous and past, and the verbs

are each in the preterite tense. The English idiom would suggest the use of the pluperfect in the latter clause. "Quasi fundum vendam, meis me addicam legibus." *Plaut. Cap.* "As if I sold."—"Ædes confulgebant, quasi essent aureæ." *Plaut. Amph.* v. i. 44. "The house shone, as if it had been of gold." In Latin, the two circumstances, with a strict attention to the nature of the proposition, are expressed as co-existent or contemporary. In English, the one is expressed, as if prior to the other.

When the actions are not contemporary, the prior is expressed in the preterite tense, if the other be expressed in the present; and, if both actions be past, the subsequent action is expressed in the preterite, and the one preceding it, in the pluperfect. "Jam nunc times, quasi nunquam adfueris, nunquam tute pepereris." *Ter.* "As if you had never been present, as if you yourself had never borne a child." The circumstances here are not supposed to be contemporary, the "being present," and the "bearing," being prior to "the fearing." This mode of expression is very generally observed by good writers. It recommends itself, in truth, by its subserviency to perspicuity. Aurelius Victor, from whom the following Exercise is taken, employs the pluperfect after *quasi*, the two circumstances being considered as contemporary, and the preceding verb being in the pluperfect tense. But, even in such cases as this, the preter-imperfect tense is far preferable, as more conducive to perspicuity, and far more common. For *quasi accepisset* might imply, that "the receiving" was prior to "the sitting;" instead of being contemporary with it.

The verb *Credo* is thus construed. The person to whom credit is given, or who is believed as speaking, is put in the dative: as, *Credo tibi*, "I believe you." The thing believed, or the object of belief, is put in the accusative, as, "*Credam istuc.*" *Plaut.* "I will believe that."

It is sometimes construed with an accusative and dative. "Auditis si quicquam credimus." *Virg.* "If we give any credit to what we have heard."

An article of faith is by modern writers expressed with *in*: as *Credo in Deum*, "I believe in God," that is, "in the existence of God."—*Credo in immortalitatem animi*, "I believe in the immortality of the soul." But such phraseology is unclassical, and totally unworthy of imitation.—*Credo esse Deum*—*Credo animum esse immortalem*, are the classical expressions.

It deserves the attention of the reader, that the person, who is believed as speaking, cannot be made the nominative to the verb in the passive voice, because put in the dative after the active verb: but the person believed, as spoken of, may become the nominative to the passive verb. Thus, "I (as speaking) am believed," must not be rendered *Ego credor*, but *Mihi creditur*. The former expression would imply, that *ego* is the subject of opinion or belief, not the person to whom credit is given. Thus, *Ille creditur dixisse*, "He is believed to have said."—"Fortunam matris—ut serva natus crederetur, fecisse." *Liv.*

The reader has been already informed, how he ought to render *at* or *in*, before the name of a town, the question being made by *ubi*; but he must observe, that when *at* means, not *in*, but *near*, it must be rendered by *ad*.—Thus, *Londini* means "at," or "in London." *Ad Londinum*, "at," or "near London."

Before, when it precedes a verb, is rendered by *antequam*, *priusquam*; but when it is followed by a noun singly, or a noun with an adjective or participle, it is rendered by *ante*. Thus, "before the city was built."—*Antequam*, or *Priusquam urbs condita est*—or *Ante urbem conditam*. The same observation is applicable to *post* and *postquam*, thus, "after he came." *Postquam venit*, or *Post adventum*—*Post advenit* would mean, "He came afterwards,"

post being here an adverb, and synonymous with *postea*. "After the kings were banished," *Post reges exactos*, or *Postquam exacti sunt reges*.

EXERCISE.

Publius Scipio, surnamed Africanus from the conquest of Africa, is believed to have been the son of Jupiter. For, before he was conceived, a serpent of huge size appeared in his mother's bed; and, when he was an infant, a snake, having twisted itself round him, did not do him any harm. He never undertook any expedition, till he had sitten for some time in the chair of Jupiter, as if he had been receiving divine counsel. When he was eighteen years of age, he saved the life of his father at Ticinum; and, when he was twenty-four years old, he was sent to Spain in the capacity of prætor, and took Carthage, on the very day on which he arrived.

OBSERVATIONS.

REPETUNDÆ.

Repetundæ, sciz. *pecuniæ*, denotes "extortion." In the latter ages of the Roman state, this crime was punished by exile.

ABSOLUTE CASE*.

The reader may require to be informed, that, in English, the absolute case is the nominative, and in Latin the ablative. Thus, "the Romans being conquered by the Carthaginians, Hannibal marched to Capua." In English *the Romans* joined to the participle *being* is in the nomina-

* The most frivolous and unphilosophical objections, some of them betraying a strange obscurity of perception, and resting on positions no less irrelevant than false, have been recently offered against the established designation of "ablative absolute." But if the invalidity of these objections did not save us from the necessity, the limits of this abridgment would preclude the possibility, of entering here into a minute examination of their merits. Suffice it to observe, that the term absolute, or independent, is used not in a logical, but a grammatical sense, and is applicable not only to a substantive with a participle, but to any noun or verb having no syntactical connection with any

tive case ; but in Latin would be put in the ablative ; and the noun being syntactically independent on any word in the sentence, the Latin case, in which it is put, is called, therefore, the ablative absolute. But, though an independent substantive joined to a participle, be generally thus rendered in Latin, it is sometimes, with peculiar elegance and precision, put under the government of the verb in the succeeding clause. Thus, "Having taken Regulus prisoner, they sent him to Carthage," *Regulum captum Carthaginem miserunt*. Here *Regulum* is the regimen of *miserunt*. There are not wanting examples to justify another phraseology, namely, *Regulo capto, eum Carthaginem miserunt*. The latter form of expression, however, is much less precise ; for it does not so clearly signify, that the person taken, was also the person sent. The pronoun *eum* might refer to some other person. "Comprehensos Volscos Romam duxere." *Liv.* ii. 22.— "Having seized the Volsci, they carried them to Rome." Here there is much more precision of expression, than if he had said, *Volscis comprehensis, eos Romam duxere*.

The following expression of Livy is peculiarly precise and elegant. "Puero dormienti, cui Servio Tullio nomen fuit, caput arsisse ferunt." *Liv.* If he had said, "Puero dormiente,—ejus caput arsisse ferunt," it would not have been clearly denoted, that *puero* and *ejus* both referred to the same person. If he had said, *pueri dormientis*, it would

word or words in the sentence, either by concord or government. And it is in strict reference to the words in the sentence, that the terms *absolute* and *independent* are employed ; for it is known and acknowledged, that in the present, as in every other analogous instance, the ablative is under the government of a preposition understood. It is on this ground that Sanctius remonstrates against the designation of ablative absolute ; and his objection, different as it is from those to which we have alluded, has some weight, though it may be deemed needless, as the designation in question cannot possibly lead into error, the principle being well known and acknowledged.

have less directly conveyed the idea, that the singular circumstance happened to the boy.

Verbs of accusing, condemning, and acquitting, take the ablative, but more frequently the genitive of the crime, or punishment, by an ellipsis of *crimine* or *pœna*. Thus, we say, *damnare mortis, damnare furti, damnare capite*. *Damnare* is sometimes joined to the dative, of what the person or thing is condemned or destined to; but by the poets chiefly. "Phariæ busto damnantur arenæ." *Lucan*. "The sands of Egypt are destined for his grave." When the dative is a person, it means *damnando subdicere*—*addicere*, thus, "Debitori suo sæpe creditor damnatur." *Sen*. "The interest of the creditor is sacrificed to the debtor."

When the question is made by *quo*, "whither," or "to what place," the name of a town is put in the accusative; thus *Romam*, "to Rome;" *Carthaginem*, "to Carthage." The sign of this question is *to*. *Domus* and *rus* are construed in the same way as names of towns;—as *domi*, "at home;" *rure* or *ruri*, "in the country;" *domum*, "home," i. e., "to home;" *rus*, "to the country;" *domo, rure*, "from home," "from the country." *Domus*, signifying "a house," is construed like other substantive nouns, and takes the prepositions, significant of motion or rest in the place, motion to the place, and motion from the place. We find it, however, sometimes without a preposition, denoting "a house." "Cum prima luce Pomponii domum venisse dicitur." *Cic*, "to the house of Pomponius." And, when it is joined with any of the possessive pronouns, or *alienus*, it is almost uniformly so construed, as *meæ domi*, "at my house," *nostram domum*, "to our house," *aliena domo*, "from another's house."

EXERCISE.

A young lady of very great beauty, whom he had taken captive in the war, he forbade to be brought into his presence ;

and ordered her to be restored to her father and her lover. Having defeated Hasdrubal and Mago, the brothers of Hannibal, he drove them out of Italy, and formed an alliance with Syphax, king of the Mauritanians. Having returned home victorious, he was elected consul before he was of the legal age ; and, being sent into Africa, he conquered Hannibal, who had been compelled to return to Carthage, for the defence of his country. Being falsely accused of extortion by Petillius, the tribune, he went into voluntary exile, where he spent the remainder of his days.

OBSERVATIONS.

It has been already remarked, that every purpose, intention, or effect, is expressed by *ut*. It may now be observed, that the purpose is frequently expressed by *ad*, as “Ad sedandos motus.” *Liv.* iii. 50. “For the purpose of quelling the mutiny.” Tacitus frequently employs the dative case, contrary to the practice of the Augustan age. “Tiberius, quasi firmandæ valetudini, in Campaniam concessit.” *Ann.* iii. 31.

The following phraseologies deserve attention. “He sent ambassadors to sue for peace.” *Misit legatos, petere pacem* (male). *Pacem petendi causa* (mediocriter). *Ad pacem petendum* (melius).—*Pacem petitum* (bene). *Pacis petendæ causa* (admodum bene). *Ad pacem petendam*. *Qui pacem peterent* (elegantèr).

The infinitive mood frequently supplies the place of a nominative to a verb in the indicative, or subjunctive mood, and also of an accusative before an infinitive mood ; thus, “It is easy to complain.” *Facile est queri*.—Here *queri* is the nominative to *est*—“to complain is easy, or an easy thing.”—“We know, that it is easy to complain.” *Scimus, facile esse queri*—or, “that to complain is easy.”—Here *queri* supplies the place of an accusative before *esse*. When it stands for a nominative, or an accusative, it admits an adjective in concord with it. “Scire tuum nihil est?” *Pers.* i. 27. “Is your knowledge no-

thing?" This form of expression, however, is not common in prose.

When the infinitive, as being the nominative to a verb, has a substantive joined with it, and together constituting the subject, or the predicate, the substantive is put in the accusative case. "Nescire autem, quid, antequam natus sis, accidisset, id est semper esse puerum." *Cic. Te nescire* is the nominative and subject before *est*, represented afterwards by *id*; and *te esse puerum*, the nominative and predicate after it*. "Impune quælibet facere, id est, regem esse." *Sall.*

In metaphysical strictness, no words expressive of nihility, admit any intensive word, or any word implying degrees, to be joined to them, for *nothing* cannot be made either greater, or less. The Latins, however, in order to render the expression stronger, occasionally deviated from this rule. Thus, "Usque adeo nihil est?" *Juv.* "Is it of so little value?" Our phraseology is the more correct; theirs the more forcible. "We know, how insignificant he is." *Scimus, quam nullus sit.*

EXERCISE.

Xerxes, before the naval engagement, in which he was defeated by Themistocles, had sent four thousand armed men to Delphi, to plunder the temple of Apollo; just as if he had been carrying on war, not only with the Greeks, but also with the immortal Gods. This body of men was entirely destroyed by rain and thunder. Historians say, that this was done, in order that he might understand, how insignificant is the strength of men against the immortal Gods. The wicked forget, that to war against heaven is to court their own destruction.

* In the oration against Sallust, ascribed to Cicero, we find the following passage; Utilius duxi, quamvis fortunam *unus* experiri, quam universo populo Romano *civilis* esse." This is so irreconcilable with the diction of Cicero, that, in the absence of all other evidence, I should consider this to be a sufficient proof, that the oration is falsely ascribed to him.

OBSERVATIONS.

Cum—a Conjunction.

Cum, as a conjunction, and taken for *quod*, is generally, unless in oblique clauses, as will afterwards be explained, joined to the indicative mood. “Hoc maximum est vitium, cum sibi nimis placent.” *Plaut.* “This is their greatest fault, that they consult their own gratification too much.”

Cum taken for *quoniam*, *quando*, *quandoquidem*, “since,” “seeing that,” “considering that,” generally takes the subjunctive mood; and, in many cases, perspicuity requires this construction. “Cum Athenas sis profectus.” *Cic.* “Since,” or “seeing that you have gone to Athens.” “Quod cum ita sit.” *Cic.* “And since it is so.” In the following example, it is joined to the indicative. “Quandoquidem ipse est ingenio bono, cumque huic veritus est optimæ adolescenti facere injuriam.” *Ter.*

Cum, used for *etsi*, takes the subjunctive mood. “Cui cum Cato et Caninius intercessissent, tamen est perscripta.” *Cic.* “Though Cato and Caninius had opposed the enactment.”

Cum—an Adverb.

Cum, taken for *quando*, which is its proper meaning, as distinguished from *dum*, and marking emphatically the contemporaneity of one action or state with another, takes the indicative mood. “Cum amamus, tum perimus.” *Plaut.* “Alium alio modo excitare, cum Metellus conspicitur.” *Sall.* “Muro circumdare oppidum parabat, cum Sabinum bellum cœptis intervenit.” *Liv.* “Multos sæpe dies ad te, cum hic eras, non accedebam.” *Cic.* When it is not the intention of the writer to note emphatically the strict coincidence of two actions or states, *cum* takes the subjunctive. “Cum ad te tuus quæstor M. Varro proficisceretur, commendatione egere eum non putabam.” *Cic.* Here Cicero did not mean to say, that Varro needed no

recommendation, at the time of his departure, whatever might be necessary on any other occasion; but that his general character superseded the necessity of such recommendation then, or afterwards. If the former meaning had been intended, he would have said *proficiscebatur*. "I did not consider a recommendation to be necessary at that time."

As *when* is often used in English, in much the same sense with *while*, in clauses denoting the progress of an action, or continuity of time, so *cum* is often used as nearly synonymous with *dum*, and then takes the subjunctive mood. "*Cum hæc fierent.*" *Liv.* "*Dum hæc opera fiebant.*" *Hirtius.*

Cum, taken for *postquam*, is joined to the subjunctive mood, the posteriority of the principal event, or action, being denoted. "*Hæc cum animadvertisset, vehementer eos incusavit.*" *Cæs.* "*Quod cum Aristides audisset, in concionem venit.*" *Cic.* But, when the past actions or events are simultaneous, or nearly such, the indicative mood is used. "*Expectationem nobis non parvam attuleras, cum scripseras.*" *Cic.*

Cum, for "as soon as," takes the indicative mood. "*Cum primum Romam veni.*" *Cic.*

Cum, signifying "ago that," or "since," is joined to the indicative mood. "*Septem menses sunt, cum in hasce ædes pedem nemo tetulit.*" *Plaut.* "It is now seven months, since any one entered this house." "It is now seven months, that no one has entered." "*Jam anni prope quadraginta sunt, cum hoc probatur.*" *Cic.* "It is now nearly forty years ago, that this was proved, as it still continues to be proved."

As a general rule, it may be observed, that the reader will seldom, if ever, err, by joining *cum* with the subjunctive mood, when its clause can be turned into a substantive with a participle, or an infinitive, without detriment to the sense, and with the indicative, when such change cannot

be made ; thus, "When the enemy were retreating, Cæsar shewed his cavalry." "*Cum hostes pedem referrent.*" "*Hostibus pedem referentibus.*" "The enemy retreating." "When he had taken the city, he withdrew his troops." "*Cum urbem cepisset*, or *urbe capta*," "the city having been taken." "*Audiui cum diceret.*" *Cic.*, i. e. "eum dicere," "I heard him say." It would be absurd to say, *cum dicebat*, as if a person could be heard, at any other than the time of his speaking. If we turn "*cum amamus, perimus*," into *amantes perimus*, or "*alium alio modo excitare, cum Metellus conspicitur*," into "*Metello conspecto, alium alio modo excitare*," we materially alter the meaning.

In the use of *cum*, whether as a conjunction, adverb, or preposition, it is to be observed, that the Romans were generally careful not to place it before a word beginning with the letter *n*. Hence they never said *cum nobis*, but *nobiscum*—not *cum notis hominibus*, but *cum hominibus notis*, thus avoiding an indelicacy, which the other collocation would have produced. See *Cicero de Orat.* and *Quintil.* lib. viii. And as the letter *m*, in composition, was pronounced like *n*, as *connecto, conjungo*, they generally preferred saying *cum paucis*, instead of *cum nonnullis*.

EXERCISE.

Xenophon, the disciple of Socrates, was offering a solemn sacrifice, when he heard that his eldest son was slain at Mantinea. He did not, however, desist ; but only laid down his crown, and asked how he had fallen. When he understood, that his son had died in the field of battle, fighting bravely in defence of his country, he calmly replaced the crown upon his head ; calling the Gods to witness, that he received more pleasure from the bravery, than pain from the death, of his son.

OBSERVATIONS.

NOSCERE.

SCIRE.

CALLERE.

Noscere is "to know," or "to be acquainted with any thing, as an object of perception,"—"to have an idea," or

“notion of it, as apprehended by the mind.”—“*Novi aedem.*” *Plaut.* “I know the house.”—“*Novi hominem.*” *Plaut.* “I know the man.”—“*Noscere vultus eorum potis est.*” *Lucret.* “To know the countenances.”—“*Saporem nosse.*” *Plin.* “To know the taste.”—“*Novi omnem rem.*” *Plaut.* “I know the whole affair.”—“*Deus, quem mente noscimus.*” *Cic.* “God, whom we apprehend by the intellect,” that is, not by sense.

Novi, the preterite tense of this verb, denotes present knowledge and past perception. “*Novi ego te.*” *Plaut.* “I know you from previous experience, or acquaintance.”

Scire is to know any thing as a matter of fact, or any truth as an object of conviction; as “*Scio omnibus esse moriendum.*” “I know that all must die.”

The following examples, in each of which both verbs occur, will serve further to illustrate the distinction. “*Hominem novi, et dominus qui nunc est, scio.*” *Plaut.* “I know the man personally.”—“I am acquainted with him,” and “I know, who his master is.” The latter clause, however, does not necessarily imply any personal knowledge of the master. He might know him only by name. “*Novi omnes; scio fures esse hic complures.*” *Plaut.* “I have a perfect knowledge of them.”—*I am fully acquainted with their persons and dispositions.* “I know (as a matter of fact) that there are several thieves here.” *Ch.* “*Phania ille frater meus fuit.*” *Si.* “*Noram; et scio.*” *Ter.* “I was acquainted with the man, and I know (as a matter of fact) that he was your brother.”

Scire is used, like *Noscere*, to denote simply the knowledge of any accident, quality, or property, as existing—thus, “*Scire sententiam.*” *Plaut.* “*Ætatem scibat.*” *Ter.* “*Causam scire.*” *Mart.* But it never denotes an acquaintance with any sensible object, or substance in general, as apprehended by the mind; for though we find such expressions as “*Scio hominem, qui sit,*” it is evident, that

the expression means no more than "Scio, qui, or quis, sit homo."

The distinction then between *noscere* and *scire* is briefly this. *Noscere* strictly refers to substance, and its attributes, as objects of perception; and metaphorically to any other object apprehended by the mind. *Scire* is applied to facts, as known, or truths, as objects of conviction.

Scire, being applied to the knowledge of facts and truths, as objects of conviction, denotes also that knowledge of them, which is the foundation of *scientia*, or "science."—"De jure civium dicunt Lycurgum aut Solonem scisse melius, quam Hyperidem aut Demosthenem." *Cic.* And *scientia*, according to the academics, consisted "In animi notionibus et rationibus." *Cic. Tusc. Quæst.* lib. i.

Before dismissing the subject, it may be proper to observe, that, when that ability is implied, which is the result of knowledge or skill, "*Scire*" is sometimes used for "Posse," and "Nescire" frequently for "Non posse."—Thus we have *scire fidibus*, that is *scire canere*, or *posse canere fidibus*; *scire Latine*—with *loqui* probably understood. And in the well-known observation of Mahèrbal, "Vincere scis, Hannibal; victoria uti nescis." *Liv.* Sometimes it denotes ability or possibility simply, "Major animus et natura erat, quam ut reus esse sciret." *Liv.* lib. xxxviii. cap. 52. "Nescit vox missa reverti." *Hor.*

Callere (from *callus*, or *callum*, denoting that hardness of the skin which is occasioned by much labour) signifies, "to be hard like brawn." It is metaphorically applied to the mind, to denote that state of it, which is the effect of repeated impressions, or much practice in any subject, to which its attention has been directed. "In illis rebus exercitatus animus callere jam debet." *Cic.* It is thus explained by Perottus: "*Callere à callum*, quòd, sicut pes ex longo viæ labore callum facit, ita mens longa experientia facit habitum quendam rerum, in quibus versatur." *Callere*,

therefore, signifies to "know thoroughly," "to be well practised in."

EXERCISE.

M. Aurelius, the Roman emperor, applied to the study of wisdom, and attended the lectures of Sextus, the philosopher, for that purpose. When he was going out of the palace one day, Lucius, the philosopher, who had lately come to Rome, met him; and asked him whither he was going, and on what business. Marcus answered, "It is becoming even for an old man to learn; and I am going to Sextus to learn those things, which I do not yet know." Lucius, raising his hands to heaven, exclaimed, "O Jupiter, a Roman emperor, now in his old age, goes to school like a boy!"

OBSERVATIONS.

Memini, for *recordor*, "I remember," governs the accusative or genitive; but for *mentionem facio*, the genitive only.

In the use of this verb there is an ambiguity, of which it may be useful to apprise the reader. *Meminisse* refers either to a past event, as an object of remembrance, which is strictly its signification, or to an action to be done as desired, or commanded. In the latter acceptance, it is nearly equivalent to *fac*, "see," "take care." Thus *memento ferre*, means either, "remember that you brought," or "remember to bring." "*Memento suppetias . . . mihi ferre.*" *Plaut.* "Remember to bring," "see that you bring." There is a similar ambiguity in the verb *oblivisci*. "*Lucernam forte oblitus fueram extinguere.*" *Plaut.* "I had forgotten to put out the lamp." "*Si scribere oblitus es.*" *Cic.* Not "you forgot to write," but, "you forgot how to write."

Qui is frequently, with great elegance, omitted, as, "Socrates, who was the wisest of all the ancients, was condemned to die," *Socrates*, (*qui erat*) *omnium veterum sapientissimus, mortis damnatus est.* "The city, which he

had thus taken, he levelled with the ground," *Urbem* (quam ita ceperat) *ita captam solo æquavit.*"

Partitives, Comparatives, Superlatives, Interrogatives, and Numerals govern the genitive plural, and this genitive may be resolved into the accusative with *inter*, or the ablative with *de, e, ex*, as, *Doctissimus Romanorum, inter Romanos*, or, *de, e, ex, Romanis.*—*Pulcherrima sororum*, or, *de, e, ex, sororibus.* In such expressions, the adjective is generally of the same gender with that of the substantive, which it governs; and which is, in fact, understood, as its subject of concord—thus, "One of the muses," *Una musarum.* "One muse of the muses." *Amplissimum templorum*, that is, *Amplissimum templum templorum*, "The most spacious temple of temples." Sometimes, however, it agrees with the preceding substantive—1st. When the genitive is a collective noun, as, *Præstantissimus nostræ civitatis.* "The most excellent man of our state." Here the genitive singular is equivalent to a genitive plural. 2dly. In heteroclites, as, *Infimum cælorum lunam continet.* 3dly. When the adjective may refer to a preceding word, as, "The Indus is the greatest of rivers," *Indus est fluminum maximus*, where *maximus* agrees with *Indus*, and not with *flumen*, understood. "Est genus hominum, qui se primos omnium rerum esse volunt." *Ter.* "Quid agis, dulcissime rerum?" *Hor.* Here the superlative agrees with *O tu*, or *O vir*, understood. 4thly. When in the word governed there is a *syllipsis generum*, or the comprehension of two or more genders under one; then one of the words, if not two, must be of a different gender from that of the substantive or pronoun which it governs. "Propter summam et doctoris auctoritatem et urbis, quorum alter te scientia augere potest, altera exemplis." *Cic.* Here *doctor* and *urbis* are of different genders. By a *syllipsis* the relative is put in the masculine gender, but the second subject *altera*, referring to *urbis*, in the feminine. 5thly. When the subjects are indefinite, as,

“*Alia ex rebus infaustis.*” *Tac. Ann.* xv. 15. “Other unfortunate circumstances.”

The superlative being joined to the genitive plural, and this genitive being resolvable into the ablative with *ex*, or the accusative with *inter*, it is evident that the two subjects of comparison must belong to one class. Such expressions, therefore, as the following, in which two subjects of different classes are compared, as if they belonged to one, should be studiously avoided, “*Age, Servi, non solum adolescentum, qui tibi æquævi sunt, sed senum quoque omnium doctissimus.*” *Macrob. Sat.* This, as Despaunter observes, is the same as if he had said, “*Servius adolescens est omnium senum doctissimus,*” by which Servius is made to be at once a young and an old man. It should have been *omnibus senibus doctior*, “More learned than all the old men.”

It may preclude a difficulty to the reader, if we here remark, that when an adjective refers to one or other indefinitely of two persons, of different sexes, the masculine gender is preferred. Cæsar, speaking of husband and wife, says, “*Uter eorum vita superarit.*”

It is commonly given as a rule, that *dum* and *donec*, signifying “while,” should be joined to the indicative, and denoting “until,” with the subjunctive mood. The rule is incorrect; and the inaccuracy has arisen from confounding the subjunctive with the potential mood, the distinction between which will afterwards be fully explained. It is more correct to say, that these adverbs are joined to the indicative mood, when no uncertainty or contingency is implied; and with the subjunctive, when futurity or contingency is denoted. “*Dum hæc aguntur, Cassander incidit in Abderitas.*” *Justin.* While these things are doing, Cassander falls in with the Abderites: “*Donec armati confertique abibant, peditum labor in persequendo fuit.*” *Liv.* “*Ibi manebat dum hostes flumen trajiciebant,*” or, “*donec hostes flumen trajecerant.*” “While the enemy were

crossing," or, "till the enemy had crossed." "*Ejus pontis, dum ipse abesset, custodes reliquit.*" *Nep.* "While he himself should be absent." *Dum aberat* would imply that the appointment of guards was made in his absence. Poets sometimes deviate from this rule, though clearly subservient to perspicuity; prose writers very rarely. "*Dum spatiarer.*" *Ov. Met.* ii. 574. "While I was walking."

It is worthy of attention, that when the name of any person, or thing, is given, in such examples as the following, the proper name does not agree by apposition with the generic term *Nomen*, but elegantly with the individual spoken of—thus, "My name is John," *Mihi nomen est Joanni*, where *Joanni* agrees with *Mihi* more elegantly than with *Nomen*. "Mansit Silviis postea omnibus cognomen, qui Albæ regnarunt." *Liv.* i. 3. Here also *Silviis* agrees with *Omnibus*. "Cui Servio Tullio nomen fuit." *Liv.* i. 39.

EXERCISE.

When Plato had come to the Olympic games, the most crowded of all the assemblies in Greece, he boarded and lodged in the company of persons, of whom he knew nothing, and to whom he was unknown. While he remained at Olympia, he so captivated and attached them to him by the sweetness of his manners, and by his conversations, which were free from all affectation of wisdom, that they rejoiced exceedingly in the society of such a man. He made no mention, however, of the Academy, or of Socrates; he told them, merely, that he was named Plato.

OBSERVATIONS.

DUCO.

FERO.

Ducere and *ferre* are each of them rendered in English by the verb "to take;" hence the young scholar is apt to confound them. *Ducere* is "to take," "lead," or "conduct," as, "Take me (conduct me) to your house,"

Duc me. Ferre is "to take," or "carry," as, "He took," or "carried with him, many presents," *Tulit secum multa dona.*

OSTENDERE.

MONSTRARE.

Ostendere is "to shew," "to exhibit," or "present to sight." *Rem ostendere*, is *Rem spectandam exhibere*. "*Ostendimus*," says Dumesnil, "quod circa nos est, ut animadvertatur; *monstramus*, ut cognitum sit." *Ostendere* is to shew, for the purpose of being observed; and generally does not imply, that the object is in sight, or near at hand—and answers to the modern Latin phrase, *Videre facio*. It implies no desired discrimination, or distinction. *Monstrare*, "to point out," generally denotes, that the object is in sight, or near at hand, and implies selection or discrimination. "Shew me the man," *Hominem ostendas*, that is, "bring him into my sight."—"Point out the man," is *Hominem monstra*. *Ostendimus*, ut videatur; *monstramus*, ut dignoscatur.

Without is often rendered in Latin by a simple negative, as *nec*, *non*, joined to an adjective, or participle, or by *in* privative, as, "Without tarrying longer," *Nec longius moratus*. "They went off, without observing," *Abierunt, haud animadvertentes*. "I said it, without knowing who he was," *Dixi, quis esset ignarus*. "He said so, without having read the letter," *Ita dixit, litteris haud perlectis*, or, "The letter not having been read."

The Latin language has no definitive article. *Homo* means sometimes "a man," sometimes "the man," and sometimes "man in the species." To express an individual definitively the Greeks employed the article ὁ, ἡ, το, as ὁ ἀργεῖνος, "the man." To denote an individual indefinitely, they omitted the article: but, as they signified the species by the same omission, ambiguity was thus sometimes created. The English language possesses, in this respect, a decided superiority over both. We have "a man," to de-

note an individual indefinitely; "the man," to signify an individual definitely; and "man," to express the species. The Latins for the definite article employed the pronoun *ille*, as *Beatus ille*, or *ille homo*, "happy the man."

EXERCISE.

When the games were over, and they had come to Athens, Plato received them very kindly: Being very desirous to see the philosopher, they said, "shew us that namesake of yours, the philosopher Plato, the disciple of Socrates, whose reputation is every where so great. Take us to the Academy." He, softly smiling, as he used to do, said, "I am the man." His visitors were struck with amazement, when they found that they had been the companions of Plato so long, without knowing him.

OBSERVATIONS.

COMES.

SOCIUS.

SODALIS.

Comes, "a companion," or "fellow traveller." *Socius*, "a companion," or "associate," a generical term, denoting "a member of the same society," "a sharer or partner in the same fortune." In the latter acceptation, it is synonymous with *consors*. *Sodalis*, "a companion in amusement, or pleasure."

Convenio is thus construed, *Convenire in urbem*, "To come into the city, and assemble." *Convenire in urbe*, "To assemble in the city, having been there before." * *Convenire aliquem*, "To speak to any one," or "To have an interview with him." *Convenit hoc mihi*, "this suits

* This distinction is analogous to that between *abdere se in silvas*, and *abdere se in silvis*; the former denoting, that they went into the woods; the latter, that they were there, before they hid themselves. "*Domum se abdidit.*" *Cic. in Pis. ad fin.* "He went home, and hid himself." This distinction, however, though subservient to perspicuity, is not always observed. "*Fuere, qui se speluncis . . . abderent.*" *Tac. Ann. xiv. 23.*

me," or "is convenient to me." *Convenit mihi cum illo*, "I agree with him." *Convenire in aliquem* is *ad eum pertinere*, *in eum cadere*. "Suspicio convenit in eum." *Cic.* "The suspicion is consistent with his character."

Palairret considers *convenire* to govern an accusative by an ellipsis of *ad*. If this verb were not found in the passive voice in this sense, we should concur with him in opinion; but when we find classic writers saying, "*Me conventum esse expedit.*" *Ter.* "*Sunt, qui volent te conventum.*" *Plaut.* "*Convento Antonio.*" *Cic.*, we must conclude *convenire* to be in the sense of "to meet," an active transitive verb.

The term *person* is derived from *persona*; but the reader should understand, that they are not mutually equivalent words. *Persona*, which in its primitive acceptation denoted "a mask," is never employed to denote an intelligent being, but an association of qualities, properties, or accidents. "In homine," says Valla, "*persona significat qualitatem, qua alius ab alio differunt.*" It means, therefore, the character, or distinctive qualities of an individual. "*Oratio abhorrens a persona hominis gravissimi.*" *Cic. de Rep.* i. 15. "Inconsistent with the character," i. e. "the moral and intellectual properties of the man." Towards the decline of the Latin language, it came to be sometimes employed to denote *persons* or *individuals*.

Ait and *inquit* correspond to our words, "he says," and "quoth he." The former is used in direct, as well as in oblique sentences; it may, therefore, be followed with an infinitive: *inquit* introduces the speaker in his own words, and is used only in direct sentences. We may say, "*Aio te, Æacida, Romanos vincere posse,*" but not *inquam*.

EXERCISE.

Dion, being banished from Syracuse, by Dionysius the tyrant, went to Megara. Here, when he wished to have an interview

with Theodorus, the chief person of the city, and had gone to his house for that purpose, being detained a long time at the gate, and, after all, refused admittance, he said to his companion, calmly, "This must be borne with patience; perhaps we, also, when we were in authority, sometimes did such things." By this tranquillity of mind, he rendered the circumstances of his banishment far more tolerable.

OBSERVATIONS.

VERITAS.

VERUM.

FIDES.

The Latin termination *itas* corresponds to the English termination of abstract nouns in *ness* or *ity*. Thus *lenitas*, "lenity," or "gentleness." *Veritas* accordingly means, "truth," "trueness," or "verity," as *Hujus rumoris veritas*, "The truth of this rumour." It has therefore been defined, *Conditio ejus quod verum est*. It sometimes means "veracity," or "moral truth;" as "Cultor veritatis." *Cic. Off.* i., one who cultivates "the moral duty of veracity," or "the property of speaking truth."—*Verum* means "a truth," or "a true thing."—"It is truth," *Verum est*, i. e. "a truth," or "true thing."—*Fides* means "faith," "honour," veracity;" "the congruity between words and sentiments," and also, "between words and actions."—"Fundamentum justitiæ est fides, id est, dictorum conventorumque constantia et veritas." *Cic. Off.* lib. i.

A participle governs the case of its own verb, and is incapable of comparison. When it is divested of the idea of time, it becomes a participial, and governs the genitive. It then admits comparison—thus, *Amans virtutem*, "one at present loving virtue." *Amans virtutis*, "A lover of virtue." *Servantior æqui*, "One more observant of equity." *Doctus linguam Latinam*, "One who has been taught the Latin language." *Doctus linguæ Latinæ*, (*Cic.*) "One skilled in Latin."

MENTIRI.

MENDACIUM DICERE.

We learn from A. Gellius, that Nigidius, a critic of eminence, made the following distinction between *Mentiri* and

Mendacium dicere.—"Qui mentitur, ipse non fallitur, sed alterum fallere conatur; qui mendacium dicit, ipse fallitur. Vir bonus præstare debet, ne mentiatur; prudens, ne mendacium dicat." A. Gellius adds, "Varie, mehercule, et lepide Nigidius tot sententias in eandem rem, quasi aliud atque aliud diceret, disparavit." Though this distinction does not appear to be well founded, we do not agree with A. Gellius in thinking, that Nigidius offered a distinction, where there can be no difference. No one will maintain, that a lie, and a falsehood, are one and the same thing.

What one is in the habit of doing or saying, is frequently expressed by the preterimperfect tense. The reason will be explained hereafter.

EXERCISE.

Aristides among the Athenians, and Epaminondas among the Thebans, are said to have been such lovers of truth, that they never told a lie even in joke. Atticus, likewise, with whom Cicero lived in the greatest intimacy neither told, nor could bear a lie. "I hate that man," Achilles used to say, "as much as I do the gates of Pluto, who says one thing, and thinks another."—"Liars," Aristotle was wont to observe, "gain this, that when they have spoken the truth, they are not believed." Simplicity and sincerity are most suited to the nature of man.

ORSERVATIONS.

DONUM.

MUNUS.

Donum is "purely a gift," no obligation being implied on the part of the giver: *munus* "a present, which usage or obligation requires."

"Num solus ille dona dat?" *Ter. Eun.* i. 2, 83. "Porro autem Geta ferietur alio munere, ubi hera pepererit; porro autem alio, ubi erit puero natalis dies." *Ter. Ph.* i. 1, 12. In the latter of these examples, usage, and the obligation thence resulting, are implied; in the former, the presents were voluntary, and tokens of affection.

PERDERE.

AMITTERE.

Amittere is simply "to lose the possession of that, which one has once had. *Perdere* is "to lose," "destroy," or "throw away uselessly or hurtfully;" thus, *Decius, qui se devovisse dicitur, vitam amisit, sed non perdidit.* Auct. ad Herenn. *Amittere* is sometimes used like the English verb, signifying, "to let slip from us something which we might have obtained": thus, "Quid tandem erat, quod ea nocte consequi posset, amitteret autem, si postridie mane Romam venisset." *Cic. pro Mil.*

It may be here remarked, that when *cum* is used, and the pronoun expressed, the pronoun must be *suus*; but when *et*, *ac*, *atque*, are employed, the pronoun must be *is*, *ille*, or *iste*; thus, "He punished the thief, and his associates," *Sumpsit supplicium de fure, cum sociis suis*, or *et sociis ejus*.

EXERCISE.

Ptolemy having conquered Demetrius, gained greater glory from his moderation, than from his victory; for he dismissed the friends of Demetrius, not only with all their property, but also with valuable presents; saying, that he had not begun the war for the sake of plunder. Not long afterwards, Ptolemy, having engaged with Demetrius a second time, was himself defeated; and having lost his fleet, fled into Egypt. Demetrius, in return for his kindness, sent him his son, his brother, and all his friends, together with their property.

OBSERVATIONS.

APUD.

CUM.

Apud means "with" or "at the house of," or "among;" as *Apud me*, "in my house." *Apud Græcos mos erat*, "it was a custom among (or with) the Greeks." *Cum* denotes "in company with."

Apud, it is to be observed, never answers to the question *quo*; for it never signifies motion to, or towards.

This rule is violated in such expressions as this, "Iveram hesterno die apud principem Hessum." *Casauboni Epist.*

COMMON.

"Common," or "belonging to all," opposed to *proprius*, "peculiar," "belonging to one or a few," is rendered by *communis*. Thus, *Nomen commune*, "a common name," or "the name common to every one of a whole class." *Nomen proprium*, "a proper name," "the name of an individual." *Vita omnibus animantibus est communis; ratio hominis est propria.*

"Common," "ordinary," or "vulgar," opposed to "singular," or "rare," is rendered by *vulgaris*. "*Facilia an difficilia, singularia erant, an vulgaria.*" *Cic.* "*Rarum, et haud vulgare.*" *Cic.* Obvious as this distinction is, some critics seem not to have been acquainted with it. "*Omnes libri dent commune ridet.*" *Wakefield in Luc. ii. 22.* instead of *vulgare* or *usitatum*.

FUGERE.

CONFUGERE.

Fugere is "to flee from danger"—generally; *confugere* is "to flee for protection."

PERIRE.

INTERIRE.

A distinction is sometimes made between these two verbs, but it is not universally observed. *Perire* is strictly equivalent to our expression "to be undone," not implying, however, total and irremediable destruction. *Interire*, as distinct from this, denotes "to be irretrievably ruined," "to perish irrecoverably." "*Vel te interissee, vel perissee prædicent. Dum pereas, nihil interduo, dicant vivere.*" *Plaut. Cap. iii. 5, 33.* "*Perire levius est, et habet inventionis spem, et non omnium rerum finem.*" *Facciol.*

MORS.

NEX.

FATUM.

Mors is a generic term, denoting "death by any cause,"

whether by violence, disease, or old age. *Fatum* means "a natural death;" and *nex*, which is used both actively and passively, is "death by violence." "*Vitæ necisque in suos habet potestatem.*" *Cæs. B. G.* i. 16. "He has the power of life and death." "*Mortem Arminii promittebat, si patrandæ neci venenum mitteretur.*" *Tac. Ann.* ii. 88.

EXERCISE.

When Augustus Cæsar was supping with Veditius Pollio, one of the slaves broke a crystal vessel. Veditius immediately ordered him to be put to death; nor was he to die by a common death; for he ordered him to be thrown into a fish pond full of lampreys. The boy, terrified, fled to the feet of Cæsar for protection. The emperor, shocked at the barbarous order of Pollio, commanded that the boy should be set at liberty, that all the crystal vessels should be broken, and the fish pond should be filled up. "What!" said he, "because your vessel has been broken, shall, therefore, the bowels of a human creature be torn in pieces?"

OBSERVATIONS.

It is to be observed, that the verb *sum* never governs an infinitive mood; and that it cannot be joined with that mood; unless that infinitive be either the nominative to it, or supply the place of an accusative before it. Thus, "It is honourable to die for one's country," *Decorum est pro patria mori*—that is, "To die for one's country is an honourable thing." Here the infinitive *mori* is not under the government of the verb *est*, but is the nominative to it. "I know, that it is honourable to die for one's country," *Scio decorum esse pro patria mori*: that is, "I know that to die for one's country is an honourable thing." Here *mori* supplies the place of an accusative before *esse*.

It has been observed, that verbs of *causing*, *effecting*, or *bringing to pass*, are followed by *ut*. The verb *curo*, though agreeably to the general rule, it may be followed

by *ut*, is elegantly joined to the future participle passive; thus, "C. Volusenum Quadratum misit, qui eum, per simulationem colloqui, curaret interficiendum." *Cæs. B. G.* viii. 23. In modern Latin, we find this verb, when denoting "to cause," often joined with an infinitive, thus, "Pecuniam condi curabat." *Dalzel in notis in Thucyd. in Collect. Græc. Maj.* This usage should be avoided. When it denotes "to mind," "care for," or "be anxious about," it takes the infinitive. "Hunc ego amicum habere non curo." *Cic.* "Si curas esse, quod audis." If you are anxious to be, what you are called."

Future events are frequently, in English, expressed in the present tense, after the verbs *to promise*, *to expect*, *to hope*, and some others. Thus, "He promised to go," *Se iturum esse pollicitus est*—that is, "that he would go."—"I hope to obtain," *Me adepturum esse spero*—that is, "that I shall obtain." In colloquial language the Latins also sometimes use the present for the future tense, after the verbs *spero*, *polliceor*, *nego*, and a few others; thus, *Sperat se a me avellere. Ter. Eun.* iii. 3, 14. "She hopes to gull," or "that she will gull."—"Denegavit se dare granum tritici." *Plaut. Stich.* iv. 1, 52, for *se daturum esse*, "that he would give."—"Jusjurandum pollicitus est dare."—*Plaut. Most.* v. 1, 36. "He promised to give," for *se daturum esse*. These, and similar phraseologies, occur chiefly in dramatic writers.

It may be necessary to caution the reader against the use of *seducere* for *in malam partem allicere*, or "to seduce." There are, indeed, quoted one passage from Quintilian, and one from Tacitus, in which the verb is thus employed; but the readings, if not false, are at least very disputable. In the time of Tertullian the verb was used in this novel acceptation, and this use was continued by theological writers.

EXERCISE.

When Pyrrhus, king of Epire, had made war on the Romans, and when he and the Roman army were distant from each other only a few miles, the physician of Pyrrhus came by night into the camp of Fabricius, promising to cut off the king by poison, if a reward should be given him, proportioned to the magnitude of the service. Fabricius immediately caused him to be carried back to Pyrrhus, saying, that it was disgraceful to contend with an enemy by poison, and not by arms. On this the king is reported to have said, "The sun can more easily be diverted from his course, than Fabricius be seduced from the path of honour."

OBSERVATIONS.

PECUS.

JUMENTUM.

Pecus means "cattle in general," whether used for clothing, or for food; and is a name, in fact, applicable to all animals—thus, "*Lanigerum pecus.*" *Virg.* "*Aligerum pecus.*" *Id.* "*Squamiferum pecus.*" *Id.*

Jumentum, "cattle used for labour of any kind." *Dumesnil.*

JUBEO.

IMPERO.

Jubere is "to bid," "desire," "express one's wish," opposed to *vetare*, "to forbid," as "*Milites incedere jussit.*" *Cæs.* "*Jubeo te salvere,*"—"I wish you good health."—"I greet, or salute you." "*Tullum regem populus jussit; patres auctores facti.*" *Liv. i. 22.* "The people expressed their desire to have Tullus king: and the senators gave their sanction." So likewise, *Jubere legem*, "to express the desire of a law."

Imperare is to order with authority, requiring to be obeyed. "*Jubeo et impero.*" *Ter.* "I express my desire, and command you to obey."

POTENTIA.

POTESTAS.

IMPERIUM.

These words have been thus distinguished by an eminent

critic. "*Potentia* in eo, quod possumus; *potestas* in eo, quod licet." The former means "that, which we have ability to do;" the latter, "that which we have authority or permission to do." *Imperium* opposed to *potestas* denotes military power.

The following phraseology deserves the attention of the learner. "I have nothing to give," *Nihil est, quod dem*, or, "I have nothing, which I may give."—"He had nothing to do," *Nil erat, quod faceret*. "I shall have nothing to relate," *Nihil erit, quod narrem*. This is the form of expression adopted by the best writers almost universally. It is at the same time to be observed, that the Greeks being in the habit of using ἔχω for *possum*, this idiom was sometimes adopted by a few Latin writers; and though *possum dicere*, and *habeo quod dicam* are not precisely equivalent expressions, *habeo dicere*, as ἔχω λέγειν, was employed to express both of these affirmations.—"Quid habeo dicere?" *Cic.* "Nihil habeo ad te scribere." *Id.* "Hoc habeo polliceri." *Suet.* "Quid habeo precari?" *Id.* After the time of Cicero, and writers of that period, the expression was used to denote duty or obligation; thus, *habeo legere* meant, "I ought to read." We do not, however, consider this phraseology as worthy of imitation.

When necessity or obligation is implied, the gerund, or the future participle passive, must be used; as, "I have to finish my work." *Opus mihi peragendum est.*

EXERCISE.

Pisistratus, the tyrant, conducted himself with the greatest equity in the government of Athens, which he had unjustly seized; and, abstracting from his love of power, no citizen was better than he. If he saw any persons walking about idle in the market place, he called them to him, and asked them, why they were idle. If they answered, they had neither cattle nor corn, he gave them some, and bade them go, and work. When

he appeared in public, two or three boys accompanied him with money, to give to the poor.

OBSERVATIONS.

SPECTACULUM.

CONSPECTUS.

VISUS.

Spectaculum, "a sight," "spectacle," or "the thing seen," as, *spectaculum dirum*, "a dreadful sight." *Conspectus*, "a sight," "view," or "prospect," as, "Id factum magnæ parti peditum Romanorum conspectum abeuntis Albani exercitus intersepsit," *Liv.* i. 27,—“prevented great part of the Roman infantry from seeing the departure of the Alban army,” or “intercepted the sight or view.” *Visus*, "sight," or "the power of seeing."—"Visus est potentia obtuitus." *Steph.* "An potest esse ulla tam perpetua discentis intentio, quæ non ut *visus* oculorum obtuitu continuo fatigetur." *Quint.* Hence the expressions, "Acer visus." *Plin.* "A sharp sight."—"Hebes visus." *Sen.* "Dim sight." "Visus deficiens." *Sen.* "An impaired, or failing sight."—"Sensus, de quibus loquimur, quinque sunt; *visus, auditus, odoratus, gustus, et tactus.*" *Macrob.*

INDUERE.

VESTIRE.

Induere is simply "to put on," opposed to *Exuere*, "to put off." *Vestire* is not only "to dress," or "clothe," but also "to furnish clothes," and is opposed to *Despoliare*.

Opes, "power," or "wealth." Gifanius observes, that Cicero never uses this word for "wealth," but always for "power." Hadrianus Cardinalis makes a similar observation, and remarks that, *opes* is employed by the purest writers to denote that power, which consists in friends, clients, relations, and popular favour. "Divitiæ, ut utare; opes, ut colare; honores, ut laudare." *Cic.* By the poets, and occasionally by a few prose writers, it is employed to

denote wealth, or riches. "Effodiuntur opes irritamenta malorum." *Ov.* Here it particularly alludes to the precious metals—"Ubi familiares opes defecerant." *Sall.* "When their private fortunes had been exhausted." Here, also, it refers chiefly to property.

PROPE.

JUXTA.

These are properly adverbs, though they are often, the latter indeed generally, used as prepositions, governing an accusative case, *ad* being understood.

Prope denotes simply nearness or propinquity, and admits degrees, expressed by *Propius* and *Proxime*. Intensive words accordingly are joined with it. "Quisnam hic loquitur tam prope?" *Plaut.* Hence it is evident, that it does not imply either contiguity, or the closest propinquity. *Juxta*, from an obsolete verb *Jugo* for *Jungo*, denotes close propinquity, though not absolute contiguity. "Juxta eum vino gravem accubat." *V. Max.*, denoting in the same bed. "Totos dies juxta focum atque ignem agunt." *Tac.*

It may be necessary to caution the reader against an inelegant use of this preposition, very common in modern writers. Thus, we find, "according to Plato," "according to the words of Cicero," "according to the will of God," "according to the expression of the poet," frequently rendered by *Juxta Platonem*, *Juxta verba Ciceronis*, *Juxta voluntatem Dei*, *Juxta illud poëtæ*. It must be acknowledged that this phraseology may plead in its defence the authority of Justin, Hieronymus, and a few other writers of inferior name; but it was never employed by any writer of the Augustan age. We should therefore say; *Secundum Platonem*, or *Ex sententia Platonis*, or *Judice Platone*, *Teste Platone*. *Ut est apud Platonem*. *Ut Ciceronis verba mea faciam*. *Ut Dei fert voluntas*. *Quemadmodum poëta canit*.

It is difficult to furnish the scholar with a precise rule

for the use of the Latin genitive. One thing he should observe, that he may almost always safely use it, when the expression can be turned into the English genitive, or is already in that form. Thus, "the crown of the king," or "the king's crown," *corona regis*. "The height of the mountain," *altitudo montis*, or "the mountain's height."

It is true, that the Latin genitive is sometimes used to express *of*, when it is not thus convertible, as, "Liquidi urna," *Hor.* "A pitcher of water;" and particularly when the second substantive is accompanied with an adjective, as, *Vir summæ prudentiæ*, "A man of consummate wisdom;"—but except in such examples, the learner should not use the Latin genitive to express *of*, unless it be convertible into the English. We say, *Mœnia Trojæ*, "The walls of Troy," or "Troy's walls,"—but we cannot say, *Vir Trojæ*, "A man of Troy,"—but *Vir Trojanus*.—We say, *Vicæ Athenarum*, "The streets of Athens," but we cannot say, *Miltiades Athenarum*, "Miltiades of Athens," but *Miltiades Atheniensis*.

It may, therefore, be useful to admonish the junior scholar, never to put one noun in the genitive, as governed by another, unless the expression be convertible into the English genitive. By adhering to this rule he cannot err; and justifiable deviations from it, which are not many in number, he will easily learn by reading and observation. A few of the most common we shall here specify. 1st. The thing contained is governed by the thing containing, as, *cadus olei*, "a cask of oil." 2d. What is done in a given time is governed by that time, as, *dies doloris*, "a day of grief," *hora cœnæ*, "the hour of supper." 3d. A verbal substantive expressing the agent, governs the thing done in the genitive, as, *Actor causarum*, "A pleader of causes." *Cultor justitiæ*, "An observer of justice." 4th. A measure governs the thing measured, as, *Vini Sextarius*, "A pint and a half of wine." It may be here also remarked, that though *of* is generally the sign of the genitive, the

Latins used this case, where we employ other prepositions : thus, "Hiemis perfugium." *Cic.* "A refuge from, or in, winter." Tacitus, indeed, adopts a different phraseology from that of Cicero, but scarcely to be imitated. "Suf-fugium hiemi." *Germ. cap. 16.* "Mariti bellum." *Just.* 28. 1. "War with her husband."

We sometimes find the genitive used, in deviation from the general rule, that substantives, signifying the same thing, agree in case. Thus, "Aliis ego te virtutibus, continentiae, gravitatis, justitiae," &c., *Cic.*, for *continentia*, *gravitate*, *justitia*, as we say in English, "The virtues of continence, gravity, justice," &c.

It may be necessary to caution the reader also against an inaccuracy, which occurs frequently in modern Latin. In subjoining to the name of any person the name of his estate, or place of abode, it is not uncommon to place the preposition *de* for *of*, before the latter substantive, as, "Peter of Brussels," *Petrus de Bruzella*. "Robert of St. Alban's," *Robertus de Verulamio*. "James Howard of Rumford," *Jacobus Howard de Rumford*. Now, as Despauter truly observes, classical writers never used such modes of expression. They said, "Livius Patavinus," "Cicero Arpinas," "Terentius Afer," "Aristoteles Stagyrtes," not "Livius *de* Patavio," "Cicero *de* Arpino," "Terentius *de* Africa," "Aristoteles *de* Stagyra."

The Latin idiom, in the use of the verb *suppeditare*, differs from the English. We say, "To supply any one *with* any thing." The Latins, following their general rule, by which the thing given is put in the accusative, said, *Suppeditare aliquid alicui*.

The junior reader should observe, that private disbursements of money are generally expressed by *Facere*, or *impendere*, *sumptum*, or *sumptus* ; *facere impensam*, or *impensas*, *in rem aliquam* ; and that *erogare* is generally confined to the expenditure of public money. V. Maximus, in describing the liberality of Gillias, has applied it to the

expenditure of private fortune. Noltenius condemns this usage ; but, though not common, it is sanctioned by one or two examples in Cicero.

EXERCISE.

Gillias of Agrigentum, a man richer in mind than in wealth, was constantly employed rather in expending, than in getting money. He erected buildings for public purposes ; he exhibited shows to the people ; he supplied the poor with food ; he gave dowries to young women ; he entertained strangers in the kindest manner ; and at one time fed and clothed five hundred horsemen, who had been driven on shore near his house by a storm. In short, whatever Gillias possessed, he seemed to consider as the common patrimony of all men.

OBSERVATIONS.

OMNES.

CUNCTI.

“*Cuncti* significat quod *omnes*, sed conjuncti et conjugati ; at vero *omnes*, etiamsi diversis in locis sint.” *Gifan.* (Vid. *Verwey's Thes.* p. 103.)—Apuleius explains *cunctim* to be “non sigillatim ac discretim, sed coacervatim.”—*Omnes*, “all,” therefore, is opposed to *nullus*, “none,” or any partitive.—*Cuncti*, “all,” is opposed to *Sejuncti* or *Diversi*—and means “all together,” or “considered as one aggregate,” quasi *ad unum versi*.

Universi is opposed to *singuli*, as, “Ex iis rebus universis eloquentia constat, quibus in singulis elaborare permagnum est.” *Cic.* Some critics have defined *universi*, as meaning, “all at one time,” while *cuncti* means “all in one place.” This distinction, though it may have some foundation, is rarely observed.

Totus, “the whole,” is not strictly synonymous with *omnes*, or *omnia*, “All.” The former means “the whole collectively,” “the sum total ;” the latter “the details,” or “all the particulars.”

It may be proper here to observe, that, though *sed* is not used for *but* (*but*), or *moreover*, unless when followed

by *etiam*, and then the latter conjunction indicates the addition, *autem* is often used in an adversative sense, and in the same meaning with *sed*.

Cellarius observes, that comic writers sometimes use "Omnis," after "Sine," instead of "Ullus," and that Cicero, with all his contemporaries, uniformly use the latter, as "Sine ullo tecto."—"Sine ullo sensu."—"Sine ullo dolore." That the latter phraseology is far preferable, being much more conformable to the general usage of classic writers, there can be no question; but we find the other form of expression in Plautus, in Terence, in Ovid, and once at least even in Cicero himself. "Sine omni periculo." *Ter.* "Sine omni malitia." *Plaut.* "Omni sine labe." *Ov.* "Sine omni sapientia." *Cic.*

It has been already observed, that verbs of advising are generally followed by *ut*, as, "Monere, ut magnam infamiam fugiant, non desistimus." *Cic.* They are sometimes, though rarely, found with an infinitive. I am aware that Vorstius has delivered a contrary opinion, affirming that *hortari* is, by good writers, joined with the infinitive, rather than with *ut* and the subjunctive mood. He seems even to extend the observation to all verbs of advising. To what authority he would have appealed (for the few examples which he has adduced, are nothing towards the establishment of a general rule) in favour of this opinion, I am utterly at a loss to conceive; so contrary is it to the general practice of the purest classics. That *hortari* and *suadere* are sometimes joined to an infinitive, is readily admitted. "Res ipsa hortari videtur, quoniam tempus admonuit, supra repetere." *Sall.* "Egregiis virorum pariter ac feminarum operibus fortitudo se oculis hominum subjecit, patientiamque in medium procedere hortata est." *Val. Max.* But that the infinitive is the most common and most elegant form of construction, is an assertion altogether unfounded. I know of no prose writer, with whom this construction is so common as

the subjunctive form of expression ; and in Cicero, Cæsar, and Livy, it seldom, or never, occurs.

Critics, it is apprehended, have been led into error on this subject, by confounding two distinct significations, which belong to some verbs of advising. Thus, *Monere* signifies "to advise to any action," or "to apprise, by way of counsel, of any truth or fact." In the former sense, it is construed almost uniformly with *ut*, and in the latter, it is joined with the infinitive, and admits no other construction. Thus, "*A philosophia eum mater avertit, monens imperaturo contrariam esse.*" *Suet.* Here *monere* denotes information, rather than advice. The clause following the participle does not express any mode of action recommended ; but that counsel, which is conveyed by the statement of a fact. So also in the following example, "*Monentibus amicis cavendum esse Mutius.*" *Id.* "His friends telling him, by way of caution or admonition, that Mutius ought to be guarded against." But when advice to action is implied, the action recommended is almost uniformly expressed by *ut*. The same author says, "*Monitus est, ut vim multitudinis caveret.*"

In the same manner, *persuadere*, when it denotes "to persuade," that is, "to advise thoroughly," or "with effect," is very generally followed by *ut* ; when it signifies "to persuade," or "to convince," it is uniformly followed by an infinitive." Of these two modes of construction, we shall afterwards have occasion to produce several examples.

It may, therefore, be delivered to the reader as an incontestable rule, that verbs of advising are almost uniformly followed by *ut*, with the subjunctive mood, expressing the thing recommended to be done ; and, that *monere* is seldom, or never joined with an infinitive, unless when it implies the communication of a fact.

There are more examples of the government of an infinitive by a noun substantive, than some grammarians

have supposed. "*Consilium ceperunt oppido fugere.*" *Cæs.* "*Corpora curare tempus est.*" *Liv.* "*Libido gratificari.*" *Sall.* "*Cupidine superare.*" *Just.* We would not, however, recommend this usage to the adoption of the reader, unless where the expression has the sanction of reputable authority. The gerund in *di* after a substantive is the more common phraseology.

EXERCISE.

Antisthenes, the philosopher, used to exhort his scholars to pay great attention to their studies; but few of them complied with his advice. At last, being in a passion, he turned them all away. Diogenes, however, who was one of the number, being inflamed with a great desire to hear the lectures of the philosopher, came frequently to his school, and resolutely stuck to him. Antisthenes threatened, that he would break his head with a staff, which he used to carry; and when he saw, that Diogenes was not frightened away by this threat, he one day did actually beat him.

OBSERVATIONS.

It has been given as a rule, that, when the verb preceding *ut* is in the present, or future tense, the verb following *ut*, if expressing an action, contemporaneous with that of the principal verb, should be in the present subjunctive; and if the principal verb be in any of the preterite tenses, the verb following *ut* should be in the preterimperfect, or the preterperfect tense.

This rule, however, though very generally, is not universally observed. *Cæsar* says, "*Persuadet Castico, ut regnum occuparet.*" *B. G.* "*Facere possum, ut essem.*"* *Cic.* "*Dumnorigi, ut idem conaretur, persuadet.*" *Cæs.* In these three examples, the preterimperfect follows the present. This form of expression, however, is far less usual than the other, and much less agreeable to the

* *Ernesti* writes *Sim.*

natural and established association of the tenses. In the following, we have the preceding verb in the preterite, and the subsequent in the present tense. "Summonuit, ut vestem cum illo mutem." *Ter.* The latter of these phraseologies, however, seems more consistent with strict propriety, than the former, the present tense expressing either the act simply, or denoting time present, in relation to the primary verb, and not absolutely. *Ut mutem* may be considered as synonymous with *mutare*. "He advised me to change," or "He advised my changing."

When the two actions are not contemporaneous, the rule here given does not hold; thus "Velim, ut vitasses." *Cic.* "I wish, that you had avoided."—"Timeo, ne fecerit." *Cic.* "I fear, lest he may have done it."—"Vellem, eum tecum abduxisses." *Cic.* "I wish, that you had taken him with you." *Fratrius culpa factum est, ut miser sim*, and *Fratrius culpa factum est, ut miser essem*, mean, as Scheller observes, two different things. The former implies, that I am now—the latter, that I was—miserable.

It is to be remembered, also, that the preterite definite, in English, is a compound tense, made up of the present tense of the verb "to have," and the perfect participle. Hence it always refers to present time, denoting an action continued either actually, or in its effect, to the present moment. In Latin, the English preterites, definite and indefinite, are each expressed by the same tense, as *Docui*, "I have taught," and also, "I taught." The preterite definite, therefore, having always a reference to present time, the particle *ut*, when it follows this tense, is frequently joined to the present subjunctive, and not the imperfect. "Ea ne (ut non) me celet, consuefeci filium." *Ter.* "I have accustomed my son, not to conceal."—"Balbus ad me scripsit, tanta se epiphora oppressum, ut loqui non possit." *Cic.* "Balbus has written."

The present and the preterite definite so naturally har-

monize, that we find them connected in a variety of instances.—“Saltat Milonius, ut semel icto Accessit fervor capiti, numerusque lucernis.” *Hor.* “Si est, culpam ut Antipho in se admiserit.” *Ter.* “If it be, that Antipho has committed.”

In rendering also Latin into English, it is necessary to attend to this combination of tenses. If we say, “Ita conturbasti mihi rationes omnes, ut eam non possem tradere suis,” the tense *possem* clearly indicates that *conturbasti* is to be considered as the preterite indefinite, and that the meaning is, “You so deranged all my plans, that I could not.” But when Thais says, “Ita conturbasti, ut non possim,” *Ter.* the latter verb, by its tense, evidently shews, that the preceding verb is to be considered as the preterite definite, and that the meaning is, “You have so deranged, that I cannot.” With due attention to this remark, the reader may receive it, as a very general rule, that when the leading verb is in the preterite tense, or the pluperfect, the following verb is put in the preterimperfect. “Accidit, ut interiret.” *Cic.* “Evenit, ut morerentur.” *Cic.* “Nullum intermisi diem, quin darem.” “Ita perterritos egerunt, ut non prius desisterent.” *Cæs.*

The observations here offered respecting *ut*, are applicable to all relative terms, and to interrogative words taken indefinitely, and also to most of the conjunctions, as *qui*, *quantus*, *quis*, *cur*, *quin*, *quo*, *minus*, *ne*, &c.

Adjectives signifying *desire* or *disdain*, *knowledge* or *ignorance*, *innocence* or *guilt*, also verbals in *ax*, and participials in *ns*, govern the genitive case.

EXERCISE.

Diogenes, however, did not go away. “Strike,” said he, “if you please; I present to you my head; but you will not find any staff so hard, that it will drive me from your school. I love you, and am desirous to hear your prelections. I have prevailed on myself to submit to any thing, for the sake of

knowledge." Antisthenes, perceiving that he was very fond of learning, took him back, and conceived a great affection for him. "Nature," says Tully, "has implanted in man an insatiable desire to search for truth, that he may become wiser and better."

OBSERVATIONS.

PUGNA. PUGNARE. PRÆLIUM. PRÆLIARI.

That *pugna* and *prælium* are not precisely synonymous, nor *pugnare* and *præliari*, must be evident from the two following examples: "Prælia, pugnasque edere." *Lucret.* "Pugnare, et prælia obire." *Ib.* *Pugna*, as its etymology seems to indicate, implying "a fight with fists," denotes "a battle, in which the combatants come to close quarters," and refers to the manual force of the contending parties. And while *acies* signifies the field of action, and *pugna* relates to physical exertions, *prælium* refers to the whole scene, or the battle generally, including the evolutions and manœuvres practised by each party. It would appear also, that, while *pugna* may be long or short, and with or without preparation, *prælium* denotes a contention of some length, for which also preparation is made. "Sed hoc superari, quod diuturnitate pugnae defessi prælio excedebant; alii integris viribus succedebant." *Cæs.* "Wearied by the long continuance of their exertions, they quitted the battle."

The distinction here offered between those words, appears to receive some confirmation from this circumstance, that *bellum* and *prælium* are sometimes used indiscriminately, each denoting "a state of warfare," or "a state of battle;" but *pugna*, as far as our observation has extended, is never used for *bellum*. See *Justin.* iii. 6. ii. 12. ix. 4. *Liv.* xxxi. 2. xxi. 8.

The words *to* and *for*, signs of the Latin dative, are in English frequently omitted, as, "He bought me a book,"

Emit librum mihi, that is, "He bought a book for me."—"I told you this," *Hoc tibi dixi*, or "I told this to you."

Deducere est a terra in mare, *subducere* e mari in terram. Some modern writers have not attended to this distinction.

It has been remarked, that we say in English, "to communicate a thing to any one," but in Latin, *communicare aliquid cum aliquo*. When a thing is imparted by one person to another, this is the classical mode of expression. We find in Cæsar three examples, in which the verb governs a dative case; but in one of them the reading has been questioned, and in the other two, the verb may be construed absolutely. It seems, however, to have escaped the attention of critics, when they have censured the use of the dative case, that this case is admissible, when the verb means "to give in common to two or more individuals," the giver himself having no share of the gift. Thus, "*Sibi communicatum cum illo, non ademtum esse, imperium.*" *Liv. xxii. 27.* The givers here were the Roman senate; the participants, Minucius and Q. Fabius.

EXERCISE.

Themistocles, having conquered the Persians in a naval fight, said, in an assembly at Athens, that he had a plan in contemplation, which would be serviceable to the state, but that it was necessary it should not be made public. He, therefore, demanded a person, to whom he might communicate it; and Aristides was appointed for that purpose. He then told Aristides, that the fleet of the Lacedemonians, which had gone into harbour at Gytheum, might be secretly set on fire, and thus the naval power of the Lacedemonians be destroyed.

OBSERVATIONS.

CÆTUS.

CONCIO.

CONVENTUS.

COMITIA.

CONCILIIUM.

CONSILIUM.

Consilium denotes an assembly of chiefs, or leading men, for the purpose of deliberation. *Concilium* means "a pro-

miscuous assemblage, a mixed meeting, consisting of several classes or nations." *Conventus* is an assembly for the celebration of a festival, the purposes of traffic, or the administration of justice. *Cætus*, "an assembly or party for business, or amusement." *Concio*, "an assembly of soldiers, or of the commons, for hearing an oration." *Comitia*, "an assembly for the election of magistrates."

QUIDEM.

EQUIDEM.

Some have supposed, that, while *quidem* may be joined to any of the three persons, and to either of the numbers, *equidem*, compounded, as they say, of *ego* and *quidem*, can be joined to the first person singular only. This is a mistake. It may be joined to any person, and either number. Of this, a variety of examples might be produced. "*Jampridem equidem nos vera rerum vocabula amisimus.*" *Sall.* "*Vanum equidem hoc consilium est.*" *Ibid.* "*Equidem id erat primum.*" *Cic.* "*Non equidem hoc dubites.*" *Pers.*

The words *ne quidem*, "not even," are always separated. "*Sed querelæ, ne tum quidem gratæ futuræ.*" *Liv.* "*Ne hostis quidem approbavit.*" *Cic.* "*Me vero nihil istorum ne juvenem quidem movit unquam.*" *Cic.*

Note, that the postpositive conjunctions, so called, because they are never used as introductory words in a sentence or clause, but always put in the second or third place, are *autem*, *enim*, *vero*, *quoque*, *quidem*—thus, we say, *Sed ille*, or *Ille autem*—*Nam legit*, or *Legit enim*—but not, *Autem ille*, or *Enim legit*.

REPUDIARE.

REJICERE.

Repudiare (ex re et pudet) signifies "not to accept," or, after having accepted, to dismiss, or put away a thing of which you are ashamed. "*Ita dictum,*" says Festus,

“quod fit ob rem pudendam.” It always conveys the idea, that the thing offered, or received, is unworthy of the person, to whom it is offered.—*Rejicere* is simply “to reject,” for whatever cause; and is opposed to *Deligere*. “*Deligit bona, rejicit contraria.*” *Cic.* “*Repudiatae rejectione legationis manebit testificatio sempiterna.*” *Cic.*

EXERCISE.

Aristides, having heard this, returned to the assembly, and told them, that the plan of Themistocles was, indeed, a very useful one, but by no means honourable. The Athenians, judging that to be unprofitable, which was not honourable, rejected, on the authority of Aristides, a plan, which they had not even heard. We are born for justice; nor is right founded in opinion, but in nature. Cicero observes, that justice is the queen of virtues. Let it then be a fixed principle with us, that what is dishonourable is never useful.

OBSERVATIONS.

FACUNDIA.

ELOQUENTIA.

“*Facundi*,” says Varro, “sunt, qui facile fantur; eloquentes, qui facile et bene.” These words, however, as also *facundia* and *eloquentia*, are often used indiscriminately; but that they are not precisely synonymous, is evident from Quintilian’s observation, “Alere facundiam, vires augere eloquentiæ possit.” *In Proœm.* *Facundia* seems to refer to “grace and facility” in speaking; *eloquentia* includes these, and also all the other requisites for persuasion. *Facundiâ* auditorum animos conciliamus; *eloquentiâ* etiam persuademus.

DEDERE.

TRADERE.

Dedere signifies “to give up,” “surrender,” or “devote.” “*Se dedere ad scribendum.*” *Cic.* “*Tibi me dedo.*” *Ter.* *Tradere* (transdare), “to deliver,” or “transmit.” *Dedere* implies, that the person, or thing surrendered, is put under

the government and authority of the person, to whom it is given. *Tradere* denotes, that possession is transferred, but not the right of property, or ownership. *Dare est quod repetas—dedere est ad perpetuum—Damus amicis—dedimus hostibus.*—This is the distinction between *dare* and *dedere*.—*Dare* and *tradere* may be distinguished thus—*Dare est transfundere in alium dominium rei.*—*Tradere est nudam rei possessionem alteri cedere, non proprietatem.* “Itaque,” says Popma, “si quis stipuletur rem suam sibi dari, erit inutilis stipulatio; at, contra, utilis, si tradi stipuletur.” In a metaphorical sense, *tradere* and *dedere* are frequently used indiscriminately. Thus, we find, *Dedere se studio*—and *Tradere se studiis*, used by Cicero, and *Tradere se quieti*, used by Pliny.

Grammarians do not seem quite agreed concerning the rule of *Apposition*, or the concord of one substantive with another. Despauter seems to think, that two substantives in *apposition*, cannot, with propriety, be of different numbers; and observes, that this diversity can only take place, when the one wants the number of the other, or is a collective noun. Vossius, on the contrary, denies it to be necessary, that the nouns should agree either in gender or in number; citing, *Aquila rex avium. Tempus magister multorum. Urbs Philippi.* Ruddiman concurs with Vossius, and extends the rule, observing, that they need not agree either in gender, or in number, or in person; and remarks, as if there were no discordance of opinion between him and Despauter, that the latter admits a difference of number in the two cases above mentioned.—Thus it appears, that while Vossius and Ruddiman assert the admissibility of *different* numbers, as the general rule, Despauter is inclined to contend for an *identity* of number, subject to two exceptions. Now, it seems very evident, that, wherever the words admitted accordance in gender, they were uniformly made to agree. They said, *tempus magister multorum*, by necessity, *magister* having no neuter;

but they did not say, *Historia magister vitæ*, but *magistra* : not *virtus socius vitæ*, but *socia*. *Cic. Ulterior gladius, ultior cura*. And when a substantive of common gender agrees in case with another substantive, the former is always considered to be of the same gender with the latter. Thus, “*Quia sequantur naturam optimam bene vivendi duces.*” (*Cic. de Am.*) not *optimum*. We believe, that they were guided by a similar principle, in respect to number, in all cases, where the according or modifying word partakes of the nature of an adjective, as in the terms, *inventor*, *inventrix*, *cultor*, *cultrix*, *nutritor*, *nutrix*, thus, “*Omnium doctrinarum inventrices Athenas.*” *Cic.* On this subject, however, we would not be understood to deliver a decided opinion ; but we are rather inclined to adopt the doctrine of Despaüter, and say, that the modifying substantive should agree with the other in number, when that agreement is possible. A collective noun cannot be said to form an exception, its singular being equivalent to a plural, as, “*Turba ruunt in me luxuriosa proci.*” The following example, which I find in Ovid, favours the opinion of Despaüter. “*Testes estote Philippi.*” *Fast. iii. 707.* Here the appellative, according with a proper name expressing a single object, is put in the plural number, because *Philippi* is plural. Would *Philippi testis* be admissible ?

EXERCISE.

Anaxagoras, of Clazomene, was illustrious not only for his wealth, and the nobility of his birth, but also for the greatness of his mind. In order that he might deliver himself up entirely to the study of philosophy, he surrendered his patrimony to his friends, and went to Athens, the nurse of literature at that time. There Pericles became his scholar, a man of exalted mind, of uncommon eloquence, and very bountiful to the poor. It happened, however, that, being much engaged in public affairs, Pericles seemed to neglect his master, Anaxagoras.

OBSERVATIONS.

DOMINUS.

HERUS.

PRÆCEPTOR.

Dominus denotes not only "the master of a house," but also, "the owner of any property whatever." *Herus* is "a master in relation to his servants," *herus* being the correlative term to *famulus* and *servus*. "Me aut herum pessum dabunt." *Ter.* "They will ruin me, or my master," said the slave Davus. *Magister*, "a master," "overseer," or "superior,"—also, "a person skilled in any art or science," hence, sometimes, "a teacher,"—thus, *Magister pecorum*, *Magister equitum*, *Magister artis*. It is derived from *magis*, and is opposed to *minister*, from *minus*. In the following distinction by Varro, it is considered as synonymous with *Præceptor*. "Educit enim obstetrix, educat nutrix, instituit pædagogus, docet magister." *Varro.* *Præceptor*, "a master," or "teacher."

ABHINC.

EXINDE.

The composition of these adverbs might lead one to suppose, that they are words nearly of the same meaning. Accordingly *abhinc*, as Schorus observes, has been often improperly used by modern Latin writers, to denote future time, commencing with the present moment. Thus, "Ten years hence," is frequently rendered, *Decem abhinc annis*, whereas Cicero never employed this expression, but as equivalent to our phrase, "Ten years ago." It is incorrect therefore to say, *Desinent induciæ abhinc annis septem*. It should be, *post septem annos*. *Exinde*, on the contrary, refers to time posterior to the fact, or event mentioned. By the former we count backward from the present time; and by the latter forward.

EXERCISE.

The old man, perceiving this, went to bed, and wrapping up his head, determined to starve himself to death. Pericles,

having heard this circumstance, flew to his master, and, with tears, besought him to live, and to preserve to him that wisdom, and that light, which had been of so much service to him. Anaxagoras, uncovering his head, mildly said, "Pericles, those who have need of a lamp, feed it with oil." From that time Pericles paid great attention to Anaxagoras; and, indeed, not long afterwards, saved his life.

OBSERVATIONS.

DOLOR.

LUCTUS.

MÆROR.

Dolor denotes either "pain of body" or "grief of mind." *Luctus* "grief for the death of a relation or a friend," and also the usual demonstrations of mourning. "Senatus consulto diebus triginta luctus est finitus." *Liv.* "The public mourning." *Mæror* "deep grief," and also its expression by the countenance, or by tears. "Mærorem minui, dolorem nec potui; nec, si possem, vellem." *Cic.*

IMPERATOR.

DUX.

Dux is "a general" or "leader," subordinate to *Imperator*. *Imperator præest toti exercitui; dux parti alicui.* "Namque Leuctrica pugna imperatore Epaminonda, hic fuit dux delectæ manus." (*Nepos in Epam.*) Vid. *Gif. de differentiis.*

DUCERE.

NUBERE.

Ducere, "to marry," or "to take in marriage," is used when a man is the subject of discourse, or the nominative to the verb. "Veteribus enim mos fuit, nuptam e patris domo noctu tædis ardentibus prælatis velatam, in mariti domum deduci." *Donat.* "Itane tandem uxorem duxit Antipho?" *Ter.* *Nubere*, "to be veiled," or *duci*, "to be led," is used, when a woman is the subject of discourse, or nominative to the verb. "His duobus, ut ante dictum est, duæ Tulliæ, regis filiæ nupserant." *Liv.* *Vir ducit; femina ducitur, seu nubit.*

EXERCISE.

Marcia, the daughter of Cato, when she was lamenting her deceased husband, being asked, what was to be the last day of her grief, replied, that the last day of her life would be the last day of her grief. And Valeria, the sister of the Messalæ, being asked, why she would marry no one, her husband Servius being dead, answered, "My husband Servius always lives to me." The wife of Phocion said to a lady, who was ostentatiously shewing her all her jewels, "*My* greatest ornament is Phocion, a poor man, indeed, but now twenty years general of the Athenians."

OBSERVATIONS.

OBSIDERE.

OPPUGNARE.

EXPUGNARE.

CAPERE.

Obsidere, is "to besiege," or "blockade." *Oppugnare*, "to attack," or "assault." *Expugnare*, "to storm," or "take by assault." *Capere*, "to take in any way, whether by force or stratagem." "Inter *obsidere* et *oppugnare* hæc est differentia, quod illud fit mora, hoc impetu." *Steph.* "Obsidere, oppugnare, et labefactare urbem aliquam." *Cic.* "Consiliis ab oppugnanda urbe ad obsidendam versis." *Liv.*

Expugnare est pugnando capere. "Primum ædes expugnabo." *Ter.*

Sometimes, though very rarely, we find it used to denote the taking of a town without fighting, or the force of arms—thus, "Sedendoque expugnaturum se urbem spem habebat." *Liv.*

To Deliver.

When this verb signifies "to free," it is rendered by *liberare*; when it denotes "to give up," by *tradere*.

The reader has been already cautioned against making one substantive govern another in the genitive, except in those cases, in which the expression involves the English genitive, or may be changed into that genitive, thus,

“The love of God,” or “God’s love,” *Amor Dei*. “The law of nature,” or “Nature’s law,” *Lex naturæ*.—By observing this rule, he will not be liable to error; and attention, while he reads the classics, will soon teach him the admissible deviations from it.—One of the most common of these, as has been already observed, is, when the latter substantive has an adjective joined to it, modifying the quality or property as belonging to the former, thus, “A man of great wisdom,” *Vir summæ prudentiæ*, or *summa prudentia*. In these cases the expression cannot be turned into the English genitive; the latter substantive in Latin is, notwithstanding, put in the genitive, and also in the ablative. Vossius and Despauter remark, that a few examples occur, in which the latter substantive is put in the genitive, without any adjective joined to it—and they give each of them the following passage from Cicero, as an example, “Nunquid hi quos protulit, ante fuerunt aut opinionis aut gloriæ.” *Cic.* The accuracy, however, of this reading, is questionable. Lambinus has it, much more consistently with the phraseology of Cicero, “*ullius opinionis aut gloriæ*,” where the term *ullius* evidently modifies the following substantive. The examples, indeed, where the latter substantive is put in the genitive, without an adjective joined to it, are in the best writers very few, if there be any. The scholar, therefore, should avoid this phraseology, and, instead of saying, “A man of prudence,” *Vir prudentiæ*, say, *Vir prudens*; “A man of courage,” not *Vir fortitudinis*, but *Vir fortis*. The ablative is also rarely used in this sense, without an adjective. “*Virum auctoritate famaue*.” *Tac.* “A man of authority and reputation.”

EXERCISE.

When king Porsena was besieging Rome, and thought that he should soon take the city, C. Mucius, a youth of daring spirit, determined to introduce himself into the camp of the enemy, and to slay the king. Fearing, however, lest, if he

should go without the order of the consuls, he might be reckoned a deserter, he went to the senate and spoke thus, "I intend, O fathers, to cross the Tiber, and, if I can, to enter the camp of the enemy, not, however, as a plunderer, but as the deliverer of my country. Plunder is not in my thoughts; if the Gods assist me, I meditate great things."

OBSERVATIONS.

Uter means "which of two," *quis*, "who," or "which of many," as "*Uter dignior, quis dignissimus.*" *Quint.*

AD.

PRO.

OB.

PROPTER.

Ob means "for," or "on account of," as *quam ob rem*, "wherefore," "for," or "on account of what thing."—"Ob delictum pœnas Dii expetunt," *Cic. pro Marcel.*—that is, "for," or "on account of the trespass."—*Propter* has the same meaning.—It may preclude a difficulty, if we here remark, that *ob* and *propter* are often suppressed. "Quid tristis es?" i. e. *ob quid.* "Id operam do." *Ter.* i. e. *ob id.* "Hic eam rem volt, scio, mecum adire ad pactionem." *Plaut. ob eam rem.* "Ea te demoritur." *Plaut. i. e. propter te.*

Pro signifies "for," or "instead of," "in exchange for," "in defence of," "in proportion to," as "Hostis pro hospite." *Liv.* "An enemy instead of a friend."—"Mori pro patria." *Hor.* "In defence of one's country." "Pro multitudine autem hominum angustos se fines habere arbitrabantur." *Cæs.* "Narrow territories for the population," or, "in proportion to the population."

Ad means "for," or "for the purpose of," as *Ad id*, "for that purpose."—"Argentum dabitur ei ad nuptias." *Ter.* "For the wedding."

EXERCISE.

The fathers approve the design; and he accordingly sets out with a sword concealed under his garment. When he came

into the camp of the enemy, he posted himself in the thickest part of the crowd, near the king's tribunal. It happened, that pay was at that time giving to the soldiers; and they were going up to the secretary to receive it, who was sitting beside the king, nearly in the same dress. Fearing to ask, which of the two was the monarch, lest he might discover himself to be a Roman, he killed the secretary instead of Porsena.

OBSERVATIONS.

AD. ANTE. CORAM. PRÆ. PRO.

Ante means "before," not "after," or "behind," in respect to time or place; and is opposed to *Post*; as *Ante fores*, "Before the door," "not behind."—*Ante horam tertiam*, "Before ten o'clock," opposed to *Post horam tertiam*, "After ten o'clock."

Coram means "before," or "in the presence of," and is nearly synonymous with *In conspectu*, *in præsentia*, *Illo præse*, as, *Coram prætore verba feci*, "I spoke before," or "in presence of, the Pretor."

Ad means "before," or "to," as "he was taken before the king." *Ad regem ductus est*, that is, "conducted to the king."—"They dragged him before the Pretor," *Ad prætorem traxerunt*. *Ante* would imply, "before," and "not behind," the Pretor. *Coram prætore* would mean, "in presence of the Pretor," but not "into the presence."

Præ denotes proximity; and as *ante* signifies "before at any distance," *præ* means "immediately before." "*Præ se armentum agens*." *Liv.* i. 7. *Pro* agrees with *præ* in denoting "immediately before," but is confined to inanimate objects. "*Pro curia*." *Sall.* "In front of the senate house."

It is common in English to employ the preposition *of* with a numeral adjective, obliquely referring the number specified to the class, to which they belong, and also to make the numeral adjective the nominative to the verb, even when the subjects are the persons addressed,

or make a common subject with the person, who speaks. The Latin idiom is different. We say, "Three youths of us met yesterday," or "Three of us youths met." The Latins, *Tres adolescentuli heri coiimus*, literally, "We three youths met."—"Four of you friends have heard," four being the number addressed, *Quatuor amici audivistis*, literally, "Ye four friends have heard."—The English idiom marks the number as part of a whole, and distinguishes the persons speaking, from the persons addressed, and both from the persons spoken of, by subjoining the appropriate pronoun, thus, "Three youths of us (youths)."—The Latins do not express, whether the number be the whole, or a part of the class to which they belong; but consider it as necessary to note them distinctly, by the person of the verb, as either the persons addressed, the persons spoken of, or the persons included with the speaker himself. The same difference of idiom obtains, where the number is indefinite, or uncertain. "How many are there of us?"—"How few of you there are!" *Quot sumus? Quam pauci estis!*

I may here remark a similar difference of idiom. In English we say, though not with strict propriety, "I should like to obtain this favour from one of you, that you would investigate and tell me the causes of this immense disparity." But the Latins said "*Velim impetratum ab aliquo vestrum, ut causas hujus infinitæ differentiæ scrutetur, et reddat.*" *Dialog. de Or.* "that he would investigate."

The reader will remember, that when the preposition *with* implies concomitancy, or that one person accompanies another, the preposition *cum* must be used. We have now to observe, that even with the instrument which is otherwise put in the ablative, without the preposition, the word *cum* is employed, when concomitancy is signified, as "*Ingressus est cum gladio,*" "He entered with a sword," or "having a sword with him."—"Cum

falcibus multi purgarunt, et aperuerunt locum." *Cic.* "Many armed with hooks," or "having hooks with them, cleared and opened the place." Were the preposition omitted, the idea would be somewhat different; and the meaning would be, that they cleared the place *by*, "*by means of*," or "*by the instrumentality of*, *hooks*."

EXERCISE.

When he was making his way through the trembling crowd, with a bloody sword, he was seized by the king's life guards, and brought before the tribunal. Fearing nothing, he said, "I am a Roman citizen; they call me C. Mucius. I, an enemy, wished to kill an enemy; nor is my mind less prepared for bearing death, than it was for taking away your life. To do and to suffer brave things, is the property of a Roman. Three hundred youths of us have conspired against you; it behoves you, therefore, to prepare yourself."

OBSERVATIONS.

VIDERE.

SPECTARE.

INTUERI.

ASPICERE.

ANIMADVERTERE.

CERNERE.

Videre is simply "to see;" *aspicere* "to behold," or "to look at," whether by accident, or intentionally. "Vix aspiciendi fuit potestas." *Cic.* "An opportunity of looking at him." *Intueri* is "to look at, designedly and carefully," "to gaze upon." "Intueri et contemplari aliquem." *Cic.* *Spectare*, "to look at steadily and frequently." "Siderum motus scite spectare dicuntur." *Curt.* *Animadvertere*, "to notice," opposed to "not to observe," or "to overlook." It signifies also "purposely to direct the attention to any object," *i. e. animum advertere*. "Non enim pro tua prudentia debes illud solum animadvertere." *Cic.* *Cernere* is "to see clearly, so as to discriminate," "to have a distinct perception." "Nos

enim, ne nunc quidem oculis cernimus, quæ videmus." *Cic.*

VIRTUS.

FORTITUDO.

AUDACIA.

Virtus is a generic term, denoting the force and vigor of the mind, as exerted in the practice of every virtue, whether of an active, or passive nature. *Fortitudo* is defined by Cicero to be "Considerata periculorum susceptio, et laborum perpessio." It is that property of the soul, by which we encounter danger without fear, and bear either labour, calamity, or pain. *Audacia*, "boldness," is distinguished from these as implying no virtue, no rational or moral principle, no regard to the value of the object. Cicero pronounces it a vice. (*Vide Off. lib. 2.*) He elsewhere says, "Imitatur audacia fortitudinem." It is sometimes, however, used in a favourable sense. "Duabus his artibus, audacia in bello, ubi pax evenerat, æquitate, seque remque publicam curabant." *Sall.*

EXERCISE.

When the king, enraged and terrified, was ordering him to be burned, unless he should quickly disclose the plot of the Roman youths; Mucius thrust his hand into a pan of coals, and said, "Behold how contemptible is the body to those, who have glory in view!" When he was holding his hand in the fire, seemingly without any sense of pain, the king, amazed at his fortitude, sprung from his seat, and ordered him to be set at liberty. Next day he sent ambassadors to Rome, to offer terms of peace.

OBSERVATIONS.

MAGNUS.

AMPLUS.

INGENS.

Magnus means "Great in general;" and is opposed to *Parvus*, denoting "Littleness in general;" as "*Magna* Dii curant, *parva* negligunt." It is applied figuratively to things immaterial, as "*Magnum ingenium.*" *Cic.* "*Ani-*

mus magnus.” *Id.* and is to be considered as the generic term to express “Great.” It may be necessary, however, to caution the reader against applying it to a person, to denote “great in stature, or size.” “*Vir magnus,*” signifies “A man great in mind;” “great by his virtues;” “great by his achievements.”

Amplus means “Spacious,” or, as Doletus defines it, *Quod late patet*, referring to its limits or extent. It denotes that greatness, which consists in superficial capacity. “*Theatrum amplitudine amplum.*” *Cic. ad Quint.* It is used figuratively, to denote “Great in rank, or character,” as *Homines ampli*, “Great men,” “Men eminent for rank or virtue.”

Ingens, “Huge,” rises in signification above *Magnus*. “*Ingens,*” says Doletus, “*est maximus, et summus.*” *Thr.* “*Magnas vero agere gratias Thais mihi?*” *Gn.* “*Ingentes.*” *Ter.* “Vastly great.”

Grandis has been defined to be, *magnus incremento*, “great by increase.” *Grande* quod incremento, *magnum* quod amplitudine, tale est. It is considered to have been primitively applied to vegetable productions; thus we have “*grandia lilia.*” *Virg.* “*Grandia farra.*” *Macrobo.* From vegetable it was naturally transferred to animal nature, referring to size, or stature: thus we find “*grandis puer.*” *Cic.* “*Grandis adolescens.*” *Cic.* But, though this may have been its strict and primitive import, it is often used to denote greatness, with no allusion to increase, but in a degree greater than *magnus*, and less than *ingens*, as “*grande saxum.*” *Virg.* “*grande decus.*” *Hor.* With an ellipsis of *natu*, which is sometimes expressed, it denotes advancement in age.

Vacare is thus construed. In its absolute sense, it is equivalent to *Otium habere*. “*Scribes aliquid, si vacabis.*” *Vacare philosophiæ*, that is, “*Operam dare,*” “To give attention, or application.” *Vacare culpa*, “To be free from fault.” *Vacat locus*, “The place is empty.” *Vacat*

mihi audire verba tua, "I am at leisure to hear your words."

"An uncle by the father's side," is rendered by *Patruus*, and "by the mother's," by *Avunculus*. In the following exercise, the latter is to be used.

Deficere is construed thus, *Deficit mihi*, i. e. *Deest mihi*. *Deficit me*, i. e. *Destituit me*. *Deficere ab aliquo*, i. e. *Desciscere ab aliquo*. Scioppius has objected to the expression *Defectus viribus*, for "His strength failing him." It is true that the participle of this passive verb, joined with an ablative, is not found in any prose writer of the golden age, but it occurs frequently in the poets; and we find the verb so construed in the indicative, subjunctive, and infinitive moods, in Cicero and Cæsar; thus, "*Mulier consilio, et ratione deficitur*." *Cic.* "*In eo prælio—cum aquilifer viribus deficeretur*." *Cæs.* It would be fastidious, therefore, to reject the expression, sanctioned as it is, not only by strict analogy, but also by poetic usage, and all the writers of the silver age. The scholar may, therefore, consider himself justified in saying, either *Consilio, ingenio, defectus*, or *Consilio, ingenio deficiente*.

EXERCISE.

Alcibiades, when he was yet a boy, called one day on his uncle Pericles, and found him sitting by himself, thoughtful and sad. The boy asked him the cause. "I have," replied Pericles, "by an order of the city, erected the porch of Minerva's temple; and having expended a vast sum of money on the work, I know not how to give in my account." "Contrive, rather," said Alcibiades, very promptly, "how you may not give it in." Accordingly, this sagacious and eminent man followed the advice of the boy, and so managed the matter, that the Athenians being involved in a war with their neighbours, had no leisure to call for accounts.

OBSERVATIONS.

Nequis is elegantly used for *Ut nemo*, as "He gave orders, that no man should leave the camp," *Imperavit*, ut *nemo castris exiret*, elegantly *Nequis castris exiret*. "Ponere leges, *nequis* fur esset." *Hor.* "That no man should be a thief." We sometimes also find *ut nequis*, as "*Ut nequid prætermittam.*" *Cic.*

IMPERARE.

PRÆESSE.

Imperare denotes, "to have the command of," or "to have authority over," and also, "to give an order or a command," as invested with that authority. *Præesse* is merely "to be the chief," or "to have the command of," but is not used to denote any particular order, or act of authority. "*Hæc ut imperet illi parti animi, quæ obedire debet, id videndum est viro.*" *Cic.* Here the habitual exercise of authority or control is implied. "*Non imperabat coram, quid facto opus esset puerperæ.*" *Ter.* Here an act simply is expressed. *Præesse exercitui*, is "to have the command of an army." *Imperare exercitui*, is "to have the command of an army," and also, "to give orders to an army."

EXERCISE.

When the Romans were carrying on war against the Latins and the Tusculans, the consuls, T. M. Torquatus and P. Decius, published an edict, that no one should fight with the enemy without their order. It happened, that among the other captains of companies, who had been sent to different parts, to reconnoitre the situation of the enemy, T. Manlius, son of the consul, came near the post of the Tusculan cavalry, which Metius, a man illustrious for his birth and his exploits, commanded. When he saw the Roman horse, and the son of the consul marching before them, he instantly rode up to them, and challenged Manlius to single combat.

OBSERVATIONS.

ADOLESCENS.

JUVENIS.

Adolescens properly means, "one growing to maturity." *Juvenis*, "a person grown up," or "one arrived at maturity." The successive gradations of age are expressed by *infantulus*, *infans*, *puerulus*, *puer*, *adolescentulus*, *adolescens*, *junior*, *juvenis*, *senior*, *senex*. Respecting the precise periods, at which the terms *puer*, *adolescens*, *juvenis*, and *senex*, were applied by the Romans, various opinions have been entertained. Some have divided human life into periods of fifteen years each, and give it as their opinion, that till the age of fifteen the term *puer* was applied—from fifteen to thirty, *adolescens*—from thirty to forty-five, *juvenis*—and from forty-five, *senex*. This opinion, however, is chiefly conjectural.

Vavassor justly observes, that *adolescentia* is confined to one particular period of life, like the term *pueritia*: but that *juventus* is often used generally, so as to include the periods marked by *pueritia* and *adolescentia*. "Legendus est hic orator, si quisquam alius, *juventuti*." *Cic.*—that is, *pueris*, *adolescentibus*, *junioribus*.

It is necessary here to guard the young scholar against an impropriety, not uncommon in modern Latin. C. Stephens, in the very beginning of his Dictionary, uses the following expression, "Remensem adolescentiam," and also, Adr. Turnebus, "Ad inducendam *adolescentiam* comparata est." Now it is to be observed, that classic writers never employ *adolescentia*, which signifies "youth," or "the season of youth," to denote "youth," or "young men," though *juventus* is often used by them in this sense; thus, *Trojana juvenus*, that is, *Trojani juvenes et adolescentes*; but we cannot say, *Trojana adolescentia*, to denote "Trojan youths."

It deserves the attention of the reader, that, when the relative clause is not restrictive of the antecedent, the relative may be resolved into *Et is*, or *Et ille*. Thus, "Discontent is an evil, which poisons human life," or "Discontent is an evil, and it poisons human life." When no particular stress is to be laid on the relative clause, the combination of the conjunction and demonstrative pronoun, in the relative *qui*, is to be considered as preferable, and is by classic writers generally adopted. Thus, "A friend was then at my house, and he told me so," *Amicus, qui tum apud me erat, mihi ita dixit*. "I asked him this question; and when he did not answer, I refused to do it," *Hoc ex eo quæsiui; qui cum non respondisset, facere nolui*—better than, *Et cum ille*.—*Pater mortuus est; et cum eum sepelire vellem*—better, *quem cum sepelire vellem*. *Qui* is used also for *Et ego*, *Et tu*; thus, "You reminded me of my danger, and if I had followed your advice, I should now be in a better situation," *De periculo me commonefecisti, cujus consilio si paruissem, meæ res sese melius haberent*; (*Cic.*) better than, *Et, si tuo consilio paruissem*.

REVERTI.

REDIRE.

The attentive reader of Cicero will remark, that he frequently uses *Reverto* in the sense of the deponent *Revertor*, but only in the preterite, and its derivatives.

PŒNA.

SUPPLICIUM.

Pœna is a generic term, denoting punishment of any kind. *Supplicium* is equivalent to *gravior animadversio*, vel *cruciatus*; signifying "severe punishment," generally capital. "De Atimeto supplicium sumptum, validiore apud libidines principis Paride, quam ut pœna afficeretur." *Tac.* "Atimetus was punished with death, Paris having too great an ascendancy over the prince, to be subjected to any punishment." "Supplicium est pœna peccati." *Cic.* "Punishment is suffering the penalty for a crime."

EXERCISE.

The courage of the youth was roused by this challenge ; and, forgetting his father's command, he rushed to the contest. At the first onset, he dismounted the Tusculan, and stabbed him through the heart. He then returned to his father, with the spoils of his enemy. "Challenged," said he, "by a Tusculan, I slew him, and have brought you the spoils." The father ordered the soldiers to be assembled, and, in their hearing, addressed his son thus : "Titus Manlius, you have slighted the consular authority ; you have fought contrary to orders ; and if others should imitate your example, the Roman state would soon be ruined. In order, therefore, that the republic may sustain no injury from your conduct, you must be punished capitally for your offence." The gallant youth accordingly suffered death for his excessive bravery.

OBSERVATIONS.

CARBO.

PRUNA.

Pruna means "a live coal," or "burning coal;" *carbo*, "charcoal," whether alive or dead. "Subjiciunt verubus *prunas*, et viscera torrent." *Virg.* "Tam excoctam reddam atque atram, quam *carbo* est." *Ter.*

CÆDERE.

SCINDERE.

SECARE.

FINDERR.

Cædere means "to beat," or "strike," and does not necessarily imply any such violence, as to separate the parts : thus we have "*Cædere pectus.*" *Quint.* "*Cædere pluteum.*" *Pers.* "*Cædere frontem.*" *Quint.* As a synonyme with the three other verbs, it denotes a forcible separation of the parts by the application of an instrument, by which that is effected : thus, "*Cædere arbores.*" *Cic.* "*Cædere silvas.*" *Cæs.* "*Cædere montes in marmora.*" *Plin.* It denotes the act of a voluntary agent.

Secare agrees with *cædere* in expressing a separation of parts, and signifying the act of an animate, or voluntary

agent, but differs from it, as denoting the sharpness of the instrument, and the nicety of the operation ; as, “ *Venam secare.*” *Suet.* “ *Capillos secare.*” *Mart.* “ *Gallinam secare.*” *Juv.* “ *Marmora secare.*” *Hor.* “ *Varices secare.*” *Cic.*

Scindere agrees with these verbs, as expressing a separation of parts, but differs from both, since it is applicable to an animate, or inanimate agent, and always implies some force, and often a great degree of violence ; thus, “ *Scindere epistolam.*” *Cic.* “ To tear a letter.” “ *Scinduntur vela.*” *Virg.* “ The sails are rent,” by the wind.

Findere differs from these three, as not necessarily implying, though it often denotes, force or violence by the application of an instrument ; and agrees with *scindere* as applicable to an animate, or inanimate agent, differing in this respect from *cædere* and *secare*. “ *Findere agros.*” “ To plough the fields.” *Hor.* Here force is implied. “ *Findit canis æstifer arva.*” *Virg.* Here the effect is produced by the gradual agency of solar heat. We may say, “ *Tabula æstu finditur.*” “ The board cracks, or is cracked with the heat,” but we cannot say, *æstui cæditur*, or *æstu secatur*, or *æstu scinditur*.

ENSIS.

GLADIUS.

MUCRO.

Ensis and *gladius* seem to have precisely the same meaning ; but the reader should be aware, that while *gladius* is used both in poetry and in prose, *ensis* is confined to the former. *Mucro* denotes the point of a sword, and by synecdoche, “ the sword itself.”

It is to be observed, that in such expressions as these, “ On the day before he came,” — “ On the day after he came,” instead of saying, *Die antequam venit*, or *Die postquam venit*, we elegantly say, *Pridie quam venit*, that is, *Die priore quam venit*, and *Postridie quam venit*, that is, *Die posteriore quam venit*. It may be here also remarked,

that *antequam* and *postquam* are sometimes divided, each into its component parts, placed in different clauses, the preposition governing its proper case. Thus, instead of saying, *Anno et quatuor mensibus, antequam decederet*, we may say, “*Ante annum, et quatuor menses, quam decederet.*” *Suet.*; either *Quarto anno postquam redierit*, or, with *Nepos*, “*Quantum post annum quam redierit,*” “*Post tertium diem, quam in hoc statu fuerat.*” *Curt.*, i. e. *tertio die postquam.*

The effect, or purpose, instead of being expressed by *ut* or *ad*, is elegantly expressed by the relative pronoun: thus, “He asked for water, to allay his thirst.” *Aquam petivit, qua sitim leniret*, “with which he might allay.”

EXERCISE.

When Porcia, the daughter of Cato of Utica, heard that her husband Brutus had been conquered and slain at Philippi, she called for a sword to kill herself. This not being given her, she took some burning char-coals, and swallowed them. Before this time, indeed, she had disciplined herself for enduring the pain of death with fortitude. The day before Cæsar was slain by the conspirators, she called for a razor, as if to pare her nails; and having received it, she wounded herself severely with it, as if it had accidentally slipped from her hand.

OBSERVATIONS.

ANCILLA.

FAMULA.

Ancilla and *serva* are, in a variety of examples, used synonymously, as denoting “a female servant in a state of slavery.” *Famula* generally signifies “a female servant in a state of freedom,” but we find it sometimes applied to slaves. It seems to be a more generic term than *serva*, and to be applicable to any female domestic servant.

For is frequently, before a verb, expressed by *quia*, or *quod*, as, “I care less for your having turned away

the workmen,"—"Minus curo, *quod* operarios ejecisti." *Cic.*

It deserves the attention of the reader, that nouns, implying either action or passion, generally become ambiguous, when governing other nouns in the genitive case. Thus *Amor Dei* denotes either *Amor, quo Deus amat*, or *quo Deus amatur*. "*Injuria consulis.*" *Liv.* "The injury, which the consul did." "*Injurias Æduorum.*" *Cæs.* "The injuries, which the Ædui suffered." Analogy, therefore, would lead us to infer, that, when such substantives are joined with a possessive adjective, they have either an active, or passive signification. Accordingly, we find this to be the case. It is to be observed, however, that when the signification is passive, classic writers, instead of employing the possessive adjective, generally use the genitive of the simple noun. This has been remarked by Despauter, by Ruddiman, and several other grammarians. Thus, *Amor meus* denotes, "My love towards another," i. e. *Amor, quo amo*: but *Amor mei* means, *Quo amore amor*, or, "The love, which another bears to me." "*Desiderium sui reliquit apud populum.*" *Cic.*; *desiderium, quo desiderabatur*. "*Mea lux, meum desiderium.*" *Cic.* *desiderium, quo desidero*. Examples occur of a contrary usage; but they are far less numerous. "*Nam neque negligentia tua, neque odio id fecit tuo.*" *Ter.* Here the noun, joined with a possessive adjective, is used in a passive sense.

When the governing substantive is used in an active sense, the dative is sometimes used for the genitive; thus, "*Auctor his rebus quis est?*" *Ter.* for *harum rerum*. "*Non hominibus, sed virtutibus hostis.*" *Cic.* "*Venit legi dies.*" *Cic.* "The day for enacting the law."

EXERCISE.

The maid servants immediately raised a cry, and Brutus came into the bedchamber to inquire the cause.—When he began to

chide her for thus doing the office of a barber, "I did not," said she, "inflict this wound by chance, but designedly; it is a sure evidence of my love towards you; for I wished to try, whether I had spirit enough to seek death by the sword, if your noble purpose should not turn out according to your wish." Brutus affectionately embraced her; then raising his hands to heaven, he fervently prayed, that the Gods would make him worthy of so excellent a wife.

OBSERVATIONS.

CAPERE.

SUMERE.

ACCIPERE.

The two latter are distinguished by some eminent critics, thus, *Sumimus*, quæ posita sunt; *accipimus* quæ porriguntur. Sic, cum damus, et de manu in manum tradimus, dicendum est, *accipe*; cum permittimus alicui quippiam tollere, dicendum est, *sume*. The distinction between *capere* and *sumere* would seem to be simply this, that the former implies the idea of power, or ability: the latter of right, or permission. *Capimus*, quod possumus; *sumimus*, quod permittitur, vel quod positum est.

It may be useful to observe, as a caution to the young scholar, that though we may say, *Capere voluptatem*, "To receive, or derive pleasure," and also passively, *Voluptate capi*, "To be captivated with pleasure," we cannot say, *Capi dolore*, *molestia*, &c., though we may say actively, *Dolor me cepit*, "Grief seized me."

FORMA.

PULCHRITUDO.

Forma, as opposed to *pulchritudo*, refers to the shape of the person, though sometimes used to denote "beauty," generally. *Pulchritudo* includes the figure (*figura*), which will be afterwards explained, with correct symmetry of parts, regularity of features, and beauty of colour. "Quædam apta figura membrorum cum coloris quadam suavitate, ea dicitur pulchritudo." *Cic.*

EXERCISE.

Cæcinna Pætus, the husband of Arria, was sick; her son also was sick, each, as it seemed, irrecoverably. The son died, a youth of uncommon beauty, of great modesty, and very dear to his parents. Arria prepared for his funeral, and conducted it in such a manner, that her husband knew nothing of it. Nay, as often as she entered his bedchamber, she pretended that her son was alive, and was better. When he asked what the boy was doing, she used to answer, "He has rested well, and has eaten his victuals with pleasure." At last, when her tears, long restrained, overcame her, and burst forth, she retired to her chamber, and gave herself up to grief.

OBSERVATIONS.

PETERE.

QUÆRERE.

The former means "to ask," or "seek," in order to receive—the latter "to seek," or "search for," in order to find. "Responsum dedit petenti." *Virg.* "Ubi quæram, ubi investigem?" *Ter.* "Ask, and ye shall receive—seek, and ye shall find."—"Petite, et impetrabitis—quærite, et invenietis." To ask any one a question is rendered by *Quærere aliquid ex aliquo*.

When the verb "to go," in English, expresses an *effort*, *endeavour*, or *preparation*, for any action, it is rendered by *ire*; thus, "Are you going to advance your reputation at the hazard of my life?" *In mea vita, tu laudem is quæsitum?* that is, "are you setting yourself about advancing?" When no studied effort or preparation is implied, it is expressed by the future participle; thus, "I am going to read," *Lecturus sum*.

EXERCISE.

When she had her fill of crying, she returned to her husband with a composed countenance, and endeavoured to sooth his grief for the loss of their son. After Scribonianus, who had made war on Claudius, was slain, Pætus, who had been of

his party, was dragged to Rome. When he was going to embark, Arria entreated the soldiers, that she might be put on board along with him. "You are going to furnish him," said she, "with servants, from whose hands he may receive his food, by whom he may be dressed, and by whom he may be undressed. All these things I alone will perform." She did not, however, obtain her request.

OBSERVATIONS.

MURUS.

PARIES.

MÆNIA.

MACERIA.

The explanation already given of the three first, I shall briefly repeat. *Murus* is the wall of a city, of a town, or of any edifice, generally of stone: it is sometimes, however, applied to a rampart of earth, or rubbish. *Paries* is the wall of a private house, either exterior or interior. *Mænia* is a fortified wall. *Maceria* is a wall inclosing a garden, a villa, a grove, or a vineyard, composed of any materials. "Maceria ex calce, cæmentis, silice, ut dominus omnia ad opus præbeat; altam pedes quinque facito." *Cato*. Varro enumerates four kinds, *e lapide, e lateribus coctis, e lateribus crudis, ex terra et lapidibus compositis*. Cæsar has employed it to denote a rampart. "Fossamque et maceriam sic in altitudinem pedum prædicaverant." *B. G.* Some read *materiam*, but, as we conceive, with less propriety.

In the following exercise, an expression occurs, which the junior scholar, misled by the English idiom, is apt to render incorrectly. The expression, to which I allude, is "determined to die," which I have frequently seen rendered by *statutus*, in concord with the person determining. This is a violation of that rule, by which the accusative after the active verb, becomes the nominative to it in the passive voice. The verb *statuere* governs the accusative of the thing determined, or resolved upon; therefore the thing determined, and not the person determining, must be the nominative to the passive verb. We say *statutum*

est, "It was determined," but not *statutus est* for "He was determined." This would be to confound the person resolving with the thing resolved upon. The proper expressions are *morti*, or *in mortem intentus*, *ad moriendum obstinatus*. Tacitus says, "*Id destinatum mulieri.*" "The woman was determined on that." He uses also the following expressions, "*Certus degere*," "Determined to live." "*Sceleris certa*," "Determined on the crime." "*Certus desciscendi*," "determined to revolt." *Hist.*—These phraseologies are not found in prose writers of the Augustan age.

From is frequently rendered by *ne*, *quo minus*, *quo secius*, or the infinitive instead of the gerund; thus, "A certain accident prevented me from doing it,"—"Casus quidam, *ne facerem*, *impedivit.*" *Cic.* "Nothing hinders us from being able to do it,"—"Nihil impedit, *quo minus facere possimus.*" *Cic.* "They are prohibited from going to their children,"—"Prohibentur adire filios suos." *Cic.* "*Impedit te ponere.*" *Cic.* It is at the same time to be observed, that *ne* and *quo minus* are not used indiscriminately in such examples. If the preceding clause be negative, the latter, and not the former, must be employed. Thus we say *Impedivit, ne*, or *quo minus, facerem*; but we cannot say, *Nihil impedivit, ne facerem*, but *quo minus facerem*. *Recusavit ne*, or *non recusavit, quin*, or *quo minus diceret*; but we must not say, *Non recusavit, ne diceret*. The same observation is applicable to other verbs of hindering, or restraining, followed by *ne*, or *quo minus*.

CADERE.

RUERE.

CORRUERE.

Cadere is simply "to fall." *Ruere* and *Corruere* (*ruere unà*) signify, "to fall with violence, or precipitation." *Corruere* is often used for the simple verb.

NEGARE.

INFICIARI.

The English verb "to deny" has two meanings. It

denotes either "to contradict," as opposed to "to affirm," or "to refuse," as opposed to "to grant." *Negare* corresponds to it, in both these senses: *inficiari* agrees with it, in the former acceptation only, and generally denotes "to deny, or not to confess, what we know to be true." Hence some write *infitiari*, quasi *non fateri*. "Negat quis? nego: ait? aio." *Ter.* "Liviae, pro quodam Gallo roganti, civitatem negavit; immunitatem obtulit." *Suet.* "Cum id posset inficiari, repente confessus est." *Cic.*

EXERCISE.

Arria, therefore, hired a fishing-boat, and followed the ship. When she came to Rome, and despairing of her husband's safety, seemed determined to die, she was very strictly watched by her friends. Perceiving this, she said, "Ye lose your labour; for ye make me die painfully, but ye cannot prevent me from dying." At the same time, starting up from her chair, she knocked her head with great violence against the wall, and fell. Stunned for a little, upon recovering she said, "I told you, that I would find a hard death, if you should deny me an easy one."

OBSERVATIONS.

AMOR.

CARITAS.

These words agree in signifying love or affection. They differ in these particulars. *Amor* is a general term, and implies every species of love, pure or impure; *caritas* denotes virtuous affection. *Amor* is a mere passion or emotion; *caritas* implies also a sentiment of the understanding. *Amor* extends to superiors, equals, and inferiors; *caritas* is generally confined to superiors.

PECTUS.

SINUS.

GREMIUM.

Pectus is "the breast," extending from the neck to the belly, consisting of the breast-bone and the ribs, which inclose the heart and the lungs. "*Pectus hoc est, ossa*

præcordiis ac vitalibus natura circumdedit ; at ventri quem necesse erat increscere, ademit." *Plin.*

Sinus " the bosom," or " what may be inclosed within the breast and folded arms," extending to the pit of the stomach.

Gremium, " the lap," "*locus inter complexum ventris et feminum, quem sedentes efficimus.*" *Facc.* Dumesnil, with whom we agree, extends it from the girdle to the knees of a person sitting. "*Gremio ac sinu matris educabatur.*" *Dial. de Orat.* cap. 28.

The difference between the English and the Latin idioms, in expressing " ability," " liberty," " duty," and " will," requires some explanation. In English, when these circumstances are to be expressed as present, the verb governing, and also its regimen, are each put in the present tense, as " I can read," " We will go," " Thou mayest depart," " I ought to write." And when these circumstances are to be denoted as past, both verbs are put in the preterite tense, as " I could have read," " We would have gone," " Thou mightest have departed," " I ought to have written." Now, when present duty, present ability, present will, or present liberty is to be expressed, the idioms of the two languages concur, as *Possum legere. Ire volumus. Discedere licet. Scribere debeo.* But, when " the duty," " the ability," " the will," or " the liberty," is to be denoted as past, it is only the verb, which expresses these circumstances, that is in Latin put in the preterite tense, the verb following being almost always put in the present tense. Thus, *Legere potui. Ire volumus. Discedere licuit. Scribere debui.* In these examples, the past time is sufficiently denoted in Latin by the preterite tense of the governing verb. Perspicuity does not require, that the latter of the two verbs, as is the case in English, shall also be put in the preterite tense. It is to be observed, at the same time, that the English verb *Ought*, which was originally a preterite tense, is now used only as a present ; and that *past duty* must, there-

fore, necessarily be expressed by the preterite tense of the following verb; as, "I ought to read." "I ought to have read." In Latin, as has been just now remarked, the past obligation is expressed by the preterite tense of the verb, denoting the obligation, as *Legere debui*,—*Legere me oportuit*; "the object of the obligation being correctly signified by the present tense, to be relatively present, or contemporaneous with the obligation itself. Thus also in expressing future obligation, as *Debebis legere. Te legere oportebit*. "It will be your duty to read."

Good prose writers generally observe this phraseology, almost uniformly signifying "the duty," "liberty," "ability," or "will," as past, present, or future, by the tense of the verb, denoting any of these circumstances, and not by the tense of the verb following in the infinitive. A few examples of a different phraseology with the verb *Debeo*, occur in Cicero; but they are very rare. "*Quid enim debuit prætor fecisse?*" *Cic. in Verr.* Poets more frequently deviate from this general usage.

The learner is sometimes at a loss to determine when he ought to employ the impersonal, and when the personal verb. "I please," is sometimes rendered *Ego placeo*, and at other times, *Placet mihi*. "I delight," *Ego delecto*, and also *Delectat me*. The two following rules will, it is hoped, render this matter sufficiently plain.

1st. If the verb, in English, be followed by an infinitive mood, the impersonal verb should be employed, to which the infinitive mood is, strictly speaking, the nominative: as, "I please to read," *Placet mihi legere*, that is, "To read pleases me." If it be not followed by an infinitive mood in English, the personal verb must be used, as "I please all men," *Omnibus placeo*.

2dly. If the nominative to the verb, in English, be active, the personal verb must be employed, as "I delight my friends," *Amicos meos delecto*. Here the principal

subject, or nominative to the verb, is active; *I am doing*, not *suffering*. But if the subject, or nominative, be passive, the impersonal verb should be used as “I delight to read,” *Delectat me legere*, that is, “To read delights me,” or “I am delighted with reading,” equivalent to *Delector legendo*.

EXERCISE.

After Pætus was put to death, if Arria had pleased to survive her husband, she would have been allowed to live, being the very intimate friend of Messalina the wife of Claudius; but she preferred dying with her husband. Nay, that she might rouse him to meet death, like a man, she first plunged the dagger into her own breast; then, extracting it from the wound, she held it out to him, and said, “Pætus, I feel no pain.”

Conjugal affection is ordained by nature to mitigate the sorrows, and ease the labours of human life. It makes adversity less, and prosperity greater. Domestic pleasures are, unquestionably, preferable to all others.

OBSERVATIONS.

The Latins have no simple future subjunctive, the tense, which is commonly called by that name, being truly an indicative tense, and denoting a future action, as *absolutely* perfected, before another action, likewise future, shall have been completed. Thus, *Cænabo*, while it signifies, “I shall sup,” indefinitely denotes also, “I shall be at supper,” or “I shall be supping.” *Cænavero* implies, that the future action will be perfected, and means, “I shall have supped,” or “I shall have finished supper.” They are each an indicative tense: the former is the future imperfect; and the latter the future perfect. Thus, “*Quod mihi dederit de hac re consilium, id sequar.*” *Ter.* Here both events are future, namely, “the giving advice,” and “the following it.” But as the advice must be given before it can be followed, in other words, as the

act of counselling must be completed, before the observance of the advice can take place, the former is expressed in the perfect future, and the latter in the imperfect.

The learner, therefore, must remember, that the Latins have no future subjunctive ; and that they supply its place by the future participle, and the verb *Sum* ; thus, *Amaturus sim, sis, sit, &c.* If I say, "I doubt not, but he will do it," it must be rendered, *Haud dubito, quin facturum sit*,—*quin* being joined to the subjunctive mood. The mode of expressing the three tenses, past, present, and future, when the clauses are indefinite, is exemplified in the following passage : "Facta autem, et casus, et orationes tribus in temporibus considerabuntur, quid fecerit, aut quid ipsi acciderit, aut quid dixerit, aut quid faciat, quid ipsi accidat, quid dicat, aut quid facturum sit, quid ipsi casurum sit, qua sit usus ratione." *Cic.*

When the future of the infinitive is wanting, the periphrasis *Fore ut*, must be employed. Thus, "I hope, that he will recover," *Spero fore, ut convalescat*, that is, "that it will come to pass, that he shall recover."—"I hoped, that he would recover," *Spes mihi erat, fore, or futurum esse, ut convalesceret*. "I hoped, that he would have recovered," *Futurum fuisse, ut convalesceret*.

It is to be observed also, as has been already remarked concerning the participles, that *fore*, which is equivalent to *futurum esse, vel fuisse*, does not determine the tense of the verb following *ut*. The tense of the verb, which follows *ut*, is determined according to the rule already given, by the tense of the principal verb in the sentence, and is not affected either by *fore*, or by an intervening participle. "I hope, that he will be willing," *Spero fore, ut velit*. Here the governing verb is present. "I hoped, that he would be willing," *Speravi fore, ut vellet*. In the former example, the present tense (*spero*) requires *ut velit* ; in the latter, the preterite (*speravi*) requires *ut*

vellet. "He returned home, believing that his son would recover." *Domum rediit, credens fore, ut filius convalesceret*. The tense *convalesceret* is determined by *rediit*, and is nowise affected either by *fore*, or the participle.

ANIMADVERTERE.

OBSERVARE.

"Notamus *rem*," says Dumesnil, "*ut memoriæ hæreat*; observamus, *ut iudicium feramus*." The purposes of the two acts, denoted by the verbs *notare* and *observare*, are here correctly distinguished.

Animadvertere, it has been already observed, signifies sometimes, "to notice without intention," and sometimes, "Purposely to direct the attention to any object." *Observare* means, "To observe narrowly," or "To watch," implying always a conscious effort. Thus we may say, *Eum animadverti, et observavi*, "I noticed, and watched him."—"Observes *filium quid agat*." *Ter*. "Ego te in consulatu observâram." *Cic*.

Note; That *animadvertere in aliquem*, by an *ellipsis* of *supplicio*, signifies to "punish any one."

NUNC.

MODO.

MOX.

Nunc signifies "Now," or "at this time;" *Modo*, "Just now," or "A little before this time;" *Mox*, "Now," "Immediately," or "A little after this time."

Noltenius distinguishes *modo*, *nuper*, *pridem*, *dudum*, *olim*, *quondam* and *diu*, thus. "*Modo* significat tempus vixdum præteritum: *dudum* tempus paulo longius; *nuper* et *pridem* tempus adhuc longius; *olim*, *quondam* tempus longissimum; *diu* continuationem temporis." The last, expressing a space of time, admits comparison, by *diutius* and *diutissime*; the others refer to the date of an action or event, and admit no variation. It is remarked by Noltenius, that we cannot say, *quamdiu rediit*? but *Quam-*

dudum rediit? So also in English, we cannot say, "How long has he returned?" though we may say, "How long has he been returned?" but, "How long ago did he return?" not *Jamdiu animam efflavit*, but *Jamdudum*, or *Jampridem*, the action expressed not admitting *diu*, that is to say, *his expiring* not being an action, or state continued till now. But we may say, *Jamdiu mortuus est*, not *Jampridem*, for "he has been now long dead." It must be observed, however, that though *jamdudum* and *jampridem* refer to a point of past time, they may be also connected with a present tense; thus, "*Jamdudum animus est in patinis*." *Ter.* "My heart was long ago, and now is among the dishes." The adverb here, with the verb *est* expresses merely two points of time; *jamdiu* would imply a space, "was long ago, and has continued to be."

We say in English, "To have a person or thing in one's eye," "To lie under the eye," "To cast the eye," "To have a watchful eye upon." The Latins more correctly said, *In oculis habere*,—*Oculis subjici*,—*Oculos conjicere*,—*Intentis oculis observare*.

EXERCISE.

When Solon saw one of his friends, one day, very sorrowful, he took him up to the citadel, and bade him take a view of the houses lying under his eye. When he observed, that he had done so, "Think," said he, "with yourself, how many griefs have been, now are, and will afterwards be, under these roofs: and cease to lament, as peculiar to yourself, those evils, which are common to all mankind." The same person used to say, that, if all the misfortunes of men were collected into one place, every one, after inspecting the mass, would choose rather to bear his own, than his neighbour's evils.

OBSERVATIONS.

VEL.

SIVE.

Vel, "or," is commonly called a disjunctive, and *seu*

or *sive*, a subdisjunctive conjunction. The difference is this; *Vel* disjoins, or contrasts, facts, or circumstances,—*Seu* and *Sive* disjoin names also. If the things be contrary, or different, *Aut* or *Vel*, should be used. If the things be the same, and only the names different, *Seu*, or *Sive*, should be employed: thus, “It is either day, or night,” *Vel dies, vel nox est*. “A man, or a woman,” *Vir, aut femina*. “He is a man or a god,” *Homo est, vel deus*. Here the things are different. But if we say, “Phœbe or Diana,” (both being names for the same person,) we must use *Seu*, or *Sive*, as *Phœbe, seu Diana*. In the same manner we say, *Paris, sive Alexander—Ius, sive Iulus*. *Sive*, in such examples, is merely explanatory.

The learner should observe, that in our mode of numeration we mix the cardinal with the ordinal numerals. Thus we say, “twenty-third,” joining “twenty,” a cardinal, with “third,” an ordinal numeral. The Latins never used this phraseology, unless with *unus*, which they frequently joined with an ordinal numeral. Thus, “twenty-third,” is *vigesimus tertius*: “twenty-first,” *vigesimus primus*, sometimes *unus et vigesimus*. The latter, or last, numeral in English, will direct the learner to the proper expression. If *it* be a cardinal numeral, the cardinal numerals must be used; as “one hundred and thirty-four,” *centum et viginti quatuor*: if *it* be an ordinal numeral, he must employ the ordinal numerals, as “thirty-fourth,” *trigesimus quartus*. It may assist the junior reader in expressing numbers, if he will attend to the following directions and examples.

1st. If the number to be signified be under 20, and two distinct cardinal numerals to be employed, the greater of the two precedes, whether the copulative conjunction be expressed or understood; thus, we say, *Decem quinque*, or *Decem et quinque*. We say also, *Quindecim*.

2d. In the ordinal numerals, either may precede, thus *Decimus quintus*, or *Quintus decimus*.

3d. When the number is above 20, and under 100, the contrary rule takes place, if the copulative be used, as, *Quinque et viginti, Duo et quadraginta*. But, if the conjunction be omitted, the greater of the two precedes, thus, *Viginti quinque, Quadraginta duo*.

4th. Above 100, the greater number precedes, with, or without, the copulative, thus, *Ducenti quadraginta quinque, Sexcenti et triginta*.

The reader should observe, also, that in expressing two, or more, thousands by *mille*, they employed the adverbial numerals, thus, *ter mille, quinquies mille*, equivalent to *tria millia, quinque millia*; but they did not say, *tres mille, quinque mille*. "Some thousands," *aliquoties mille*.

These rules are generally observed: deviations occur, but they are not frequent.

The expression of numbers above 100, may be thus exemplified. Were we to express 3,000, we should say, *Tria millia*, or *Ter mille*; 36,254, *Triginta sex millia ducenti et quinquaginta quatuor*; 100,000, *Centena millia, Centum millia*, or *Centies mille*; 367,425, *Ter centena et sexaginta septem millia quadringenti et viginti quinque*. Thus, it is to be observed, that any multiple of 100,000 must be expressed by the adverbial numerals, as, *Quinquies centena millia, Septies centena millia*, not *Septem centena*. The Romans had no distinct term for a million; they expressed it therefore by *Decies centena millia*, thus, 9,876,435 they denoted by *Nonagies octies centena septuaginta sex millia quadringenti et triginta quinque*, that is, "Ninety-eight times a hundred thousand." LVIII. LXXXVIII. LXXII., i. e. quinquagies novies centena, octoginta quatuor millia, septuaginta duo, or, 5,984,072. The product of 241, multiplied by 25, they denoted by saying, *quinquies et vicies ducenti quadrageni singuli*.

Squares and cubes were thus expressed; the square of 2 was denoted by *bis bina*, the cube *bis bina bis*—the

square of 3 by *ter terna*, the cube by *ter terna ter*, or *ter novena**.

For combinations of units, as, *tens*, *hundreds*, &c., they had appropriate names. Thus, "a four," is *quaternio*, "a five," *pentas*, "a ten," *decas*, "a hundred," *centuria*, "a thousand," *chilias*. "Five sevens" would be expressed by *quinque heptades*, "four tens," by *quatuor decades*, "three thousands," *tres chiliades*. The junior reader should be careful to observe that, when a multiple of any number is expressed, the adverbial numeral is considered to be of the neuter gender, and singular number. "Ubi, *est septies millies sestertium, quod in tabulis, quæ sunt ad Opis, patebat?*" *Cic. Phil. ii. sub fin.*

It has been observed,* that when the English is "in," the Latin preposition *in* should be joined to the ablative,

* The import of the letters V, X, L, C, D, M, in Roman notation must be sufficiently known by every reader; but the junior student may need to be informed of some other modes of notation, used by Latin authors. Thus I $\overline{\text{C}}$ is equivalent to D, or 500, and if another C be placed before these characters, it doubles their value: thus, CI $\overline{\text{C}}$ denotes 1000; but if another C be subjoined to them, instead of being put before them, it makes their value ten times greater; thus, I $\overline{\text{C}}$ =500, I $\overline{\text{C}}$ CC=5000. This sum doubled would be expressed by CCI $\overline{\text{C}}$ CC=10,000; and I $\overline{\text{C}}$ CC would denote 50,000, CCCI $\overline{\text{C}}$ CC=100,000. It is a general rule, that when the smaller number precedes, it diminishes by its value that of the greater, thus CCI $\overline{\text{C}}$ CC.CCCI $\overline{\text{C}}$ CC represents 90,000, that is 100,000 *minus* 10,000. It may be useful to observe also, that 1000 is sometimes noted by ∞ , thus CCI $\overline{\text{C}}$ CC. ∞ ∞ ∞ CC stands for 13,200, that is, 10,000 and 3000 and 200. The reader, by attending to the rule, now given, will perceive that CCI $\overline{\text{C}}$ CC . CCI $\overline{\text{C}}$ CC. ∞ I $\overline{\text{C}}$ CC denotes 24,000. The first and second divisions express each 10,000, and the 1000 (marked ∞) preceding the 5000 (marked I $\overline{\text{C}}$ CC) is, being the smaller sum, to be subtracted from it.—Thus 10,000 + 10,000 + 5000—1000. In like manner, CCI $\overline{\text{C}}$ CC.CCI $\overline{\text{C}}$ CC- ∞ ∞ ∞ ∞ CDXXCIX will denote 24,489, where CD represents 400, and XXC 80.

and when the English is "into," it should be joined to the accusative. This is a very general, though not a universal, rule. To prevent mistake, the learner should always attend to the literal meaning of the verb. If we say, "He arrived in England," it must be rendered, "*In Angliam pervenit*," because, literally it is, "He came *into* England." The exceptions to the general rule will be specified hereafter.

The junior reader may require, perhaps, to be informed, that we say, in English, "By sea and land," but the Latin, *Terra marique*, "By land and sea."

EXERCISE.

About this time, a much greater disaster befel Priam, king of Troy. Refusing to restore Helen, the wife of Menelaus, king of Sparta, who had been carried off by his son Paris, or Alexander, he was stripped of his kingdom by the Greeks, after a siege of ten years, and, at the same time, lost his life. Troy was destroyed in the four hundredth and thirty-sixth year before the building of Rome, and one thousand one hundred and eighty four years before the birth of Christ. Æneas, a Trojan of great piety, whom the Greeks had spared, left his country, and after a variety of adventures, both by sea and land, arrived in Italy, and succeeded Latinus, king of the Latins, whose daughter he had married.

OBSERVATIONS.

METUERE.

TIMERE.

FORMIDARE.

VERERI.

PAVERE.

Timor and *Timere* express the simple emotion of fear, without any reference to the magnitude of the evil apprehended. *Metuere* implies that the evil is imminent, and seemingly intolerable. "*Metus*," says Cicero, "*opinio impendentis mali, quod intolerabile esse videatur.*" *Timor* he defines to be simply "*metus mali appropinquantis.*" The term is generic. It is distinguished also from *Metus*, as not

necessarily implying any sense of any inclination or power in the person feared, to injure us, whereas *Metuere* always denotes some apprehension of these, as either existing or possible. Thus, when Martial says to Ligurinus, the poet, who annoyed every one he met, by reciting his verses, "Vir justus probus innocens timeris," iii. 44. 18., he alludes to an evil, neither in reality nor in apprehension of any magnitude, and insinuates no intention—no power—on the part of Ligurinus, to inflict an injury on his acquaintance. When no particular modification of fear is to be expressed, they are used indiscriminately.

"Quis aut eum diligit, quem metuit, aut eum a quo se metui putet?" *Cic. de Am.* "Omnium autem rerum nec aptius est quicquam ad opes tuendas ac tenendas quam diligi, nec alienius, quam timeri." *Cic.* We find Macrobius also, when he is describing the effects of fear, as producing trembling, paleness, &c., employing the verbs *Timere* and *Metuere* indiscriminately. (See *Sat.* vii. 11.)

When reverential fear is to be expressed, *Vereri* is almost always employed. "Metuebant servi, verebantur liberi." *Cic.* This verb, however, is frequently used to denote simply apprehension of evil or inconvenience. *Cæs.*

Pavor is defined by Cicero to be, "That fear which stupifies the mind."—"Pavor est metus loco movens mentem." *Cic.* Its primitive and generic meaning, however, seems to have been, "A palpitation common either to fear or joy," or any violent emotion, thus, "Lymphatis cæco povere animis." *Tac.* "With minds maddened with blind fury." Thus, also, in Livy, "Gallos quoque, velut obstupefactos, miraculum victoriæ tam repentinæ tenuit, et ipso povere defixi primum steterunt, velut ignari, quid accidisset," lib. v. cap. 39.—"Exultantiaque haurit Corda pavor pulsans." *Virg.*

Formido is defined by Cicero to be, “*Metus permanens*,” “Constant fear.” See *Tusc. Quæst.* lib. iv.

Timere, when it governs the accusative, signifies “to fear as an enemy;” thus, “*Timere populum Romanum*.” *Sall.*—“He feared the Roman people.”—“*Iram timere possemus*.” *Curt.* “We might fear his anger.” When it governs the dative, it signifies, “to fear for,” as a friend, as, “*Eo magis refert, me mihi atque vobis timere*.” *Sall.* “That I should fear for myself and you.”—“*Pars timere libertati*.” *Sall.* “Some feared for their liberty.” “*Si illum relinquo, ejus vitæ timeo; sin opitulor, hujus minas*.” *Ter.* Sometimes we have both cases, as, “*Quem justitiæ suæ minime timet*.” *Quint.* “He fears as an enemy to his justice.”—“*Cum furem nemo timeret caulibus et pomis*.” *Juv.* “When no one feared a thief as enemy to,” or “who should steal, the potherbs and apples.”

VITIUM.

CULPA.

Vitium, specially, or in its more confined signification, signifies “vice,” or “moral depravity,” and is opposed to *virtus*—thus, “*Maxime autem absurdum, vitia in ipsorum esse potestate, nec peccare quenquam nisi assensione hoc idem in virtute non esse*.” *Cic.* In its more extended signification, it denotes any “fault,” “defect,” or “blemish,” and is applied not only to persons, but to things likewise; thus, “*Uni verbo vitium potius quam virtus inest*.” *Quint.*, where *Vitium*, “A blemish,” or “deformity,” is opposed to *Virtus*, “An excellence,” or “beauty in words.”—“*Si nihil est in parietibus vitii*.” *Cic.* “If there is no defect, or fault, in the walls.”

Culpa is applied to persons only, and denotes “a fault,” or “error,” of a trivial nature: “*In vitium ducit culpæ fuga, si caret arte*.” *Hor.*, that is, “An unskilful endeavour to avoid a fault, frequently leads into great errors,” “*Si aliqua culpa tenemur erroris humani*,

a scelere certe liberati sumus." *Cic.*, where *Culpa*, "a fault," is opposed to *Scelus*, "Villany," or "Criminality."

Ne is used, instead of *non*, with the imperative mood, and also with the present subjunctive, as, *Ne time*, or *Ne timeas*, "Do not fear." We also say, *Noli timere*, *Nolite frangere*, "Do not fear," "Do not break." *Ne* is also sometimes joined with the tense called "the future subjunctive," as, "*Ne cogitaveris*." *Tac.* "Do not think," "*Ne dubitaris*." *Cic.*

EXERCISE.

Croesus, king of Lydia, had a son of uncommon beauty, and excellent genius; but he was dumb. The father had tried all means to correct this defect; but all the arts of physicians had been of no service. When the army of the Persians had taken Sardis, and a soldier rushing on Croesus with a drawn sword, was going to stab him, not knowing him to be the king; the youth, alarmed for the safety of his father, made a great and sudden effort to speak; and, rupturing the string of his tongue, cried out, "Do not kill my father Croesus."

OBSERVATIONS.

ALIUS.

ALTER.

Alius, when followed by *alius*, means "One of many;" when it stands alone, it means, "Another of many." *Alter* means, "One of two;" as, "*Præstat tamen ingenio alius alium*," *Quint.*, "One surpasses another in genius."—" *Alius alium hortari*." *Sall.* "One encouraged another."—" *Alterum alterius auxilio eget*," *Id.* "The one needs the assistance of the other," alluding to the mutual dependence of the mind, and the body.

Alter means, "The second;" thus, "*Alter agebatur post pacta jugalia mensis*." *Ov. Met.* vii. 700. "The second month was passing."—" *Anno trecentesimo et altero*." *Liv.* "In the three hundredth and second year."

It is not confined to "one individual of two," but often denotes one class, or assemblage, of individuals, as opposed to another; thus, "Quippe imperio alteri aucti; alteri ditionis alienæ facti." *Liv.*, where the former refers to the Romans, and the latter to the Albans. Thus also Cicero, "Ad Brutum nostrum hos libros alteros quinque mittamus," where "these five," constituting one set, are opposed to another set. *Unus et alter* means sometimes "one and a second," and sometimes "one or two," indefinitely; but, when the expression is to be definite, we must say, *unus aut duo*, as, "Horum unam, aut duas, eodem loco armatos, ut collocati fuerant, retinere, magnum fuit." *Cic. pro Dej. cap. vii.* "For one, or, it might be, two hours."

Quo is elegantly joined with a comparative instead of *ut*, to express the effect, or purpose, thus, "Assist me, that it may be done the more easily," *Adjuta me, quo id fiat facilius.* "In order to render the matter more wonderful," *Quo rem mirabiliorem faceret.* In such examples *Quo* is properly the ablative of the pronoun, and may be considered, as denoting the measure of excess, as in the expressions, *Eo melior, Tanto sapientior, Quo diligentior es, eo doctior evades.*

EXERCISE.

A stag, blind of one eye, was feeding on the sea-shore. In order more effectually to provide for his safety, fearing no danger from the sea, he always turned the whole eye towards the land. A ship, accidentally sailing past, the sailors spied him, and one of them, aiming an arrow at him, killed him. Finding himself mortally wounded, he exclaimed, "Ah, wretch, what an error have I committed! How has the event disappointed my expectation! I feared the land, from which no harm has happened to me, and trusted to the sea, whence death has come upon me." The fable teaches us, that those things, which we consider as useful and profitable, frequently bring upon us calamity and sorrow.

OBSERVATIONS.

QUIVIS.

QUILIBET.

QUISQUAM.

QUISPIAM.

ULLUS.

The three first are used in the following cases.

1st. After negative words, and the preposition *sine*, which has, in fact, a negative import. “Nostrarum numquam vidit quisquam.” *Ter.* “Never did any one of our people see him.” “Omnes certatim de mea salute sine ulla varietate dixerant.” *Cic.*

2dly. In interrogative clauses, as, “Est quispiam, qui cum hoc cognoverit, suspicari possit?” *Cic.*

3dly. In conditional clauses, as, “Si quisquam fuit unquam—ego profecto is sum.” *Cic.*

4thly. After comparatives, as “Tetrior hic tyrannus Syracusis fuit, quam quisquam superiorum.” *Cic.*

Quivis and *Quilibet* are used,

1st. In affirmative clauses, as, “Id *quivis* perspicere possit.” *Cic.* “Any man may discern that.” *Quamlibet* partem legere possum, “I can read any part,” that is, “any part you please.”

2dly. They are used like *Quisquam* in conditional clauses, when the word *any* is emphatical; and they are then elegantly joined with *unus*, as, “Si tu solus, aut *quivis unus*, in me impetum fecisset.” *Cic.*

3dly. After a negative, when the word *any* is synonymous with *every*, that is, when the negation is not wholly, but partially exclusive, as “Non temere a me *quivis* ferret idem.” *Hor.* “Not every man,” “Not any man you please.” “Non quisquam,” would mean, “Not any man,” or “No man.”

These distinctions are observed by prose writers, and very rarely neglected by the poets.

CONSULERE.

Consulo te means, “I consult you,” or “I ask your advice.” *Consulo tibi*, “I provide for your interest,” “I

consult your good." Some modern writers improperly use this expression for "I give you advice," instead of *tibi suadeo, tibi auctor sum*. *Consulere rem* is, "to take a matter into consideration," or "to advise it." *Consulere aliquid*, "to resolve on any thing," "Siquid crudelius consuluissest." *Just.* i. 8. *Consulo boni*, "I take it in good part." *Bonum judico*. In the following passage, the verb occurs in the two first acceptations. "Consuli quidem te a Cæsare scribis; sed ego tibi ab illo consuli mallem." *Cic.* "You inform me, that Cæsar consults you; I would rather, that he consulted your interest." It should be observed, that, though the verb governs the accusative, when it denotes "to consult," or "take advice," it governs the dative, when the verb "to consult" is used figuratively, and has not a person, but a thing, for its object: thus, "Perterritus miles timori magis, quam religioni, consulere consuerit." *Cæs.* "Consulted their fears, more than the obligation of their oaths," i. e. "they were governed by their fears."

SANITAS.

VALETUDO.

Sanitas is a generic term, signifying "soundness," applicable to body or mind, but chiefly to the former—as, "Petere sanitatem ægri." *Quint.* "Animi sanitas." *Cic.* When applied to the former, it always denotes "good health," as, "Si robur corporibus bonum non est, minus sanitas." *Cic.* *Valetudo* means "health," whether good or bad, as "Firmare valetudinem." "To establish good health." *Tacit.* "Quod me propter valetudinem tuam non vidisses." *Cic.* "On account of your bad health."

EXERCISE.

Pomponius Atticus, a little before his death, sent for three of his friends, and, leaning on his elbow, thus addressed them: "It is needless for me to relate to you at great length, what care I have employed for preserving my health; for you all

know, that I have omitted nothing, which could tend to cure me; now it remains, that I provide for myself. I am determined to give over feeding the distemper; for whatever food I have taken, during these several days, I have by that so prolonged my life, that I have increased my pains, without the hope of recovery; nor can any thing now restore me to health." He died on the last day of March, in the consulship of Cn. Domitius and C. Socius.

OBSERVATIONS.

INTER.

PER.

Both these prepositions are employed to denote "during," but not precisely in the same sense. They answer, each of them, to the question, When? as "O Chreme, per tempus advenis." *Ter.* "You are come in good time." "Hæc inter cœnam Tironi dictavi." *Cic.* "In time of supper." When they signify during, *per* only answers to "How long?" denoting the whole of a specified time; thus, "Tenuisti provinciam per decem annos." *Cic.* "During the space of ten years." Here, as Hill observes, the governed word expresses the length of a space, and not like *inter*, the place it holds, in respect to periods prior and posterior. This distinction is conformable to the original import of the terms, as applied to space, *inter* denoting "within," and implying certain limits, *per* denoting "throughout a given space," and hence, "throughout a specified time."

AGERE.

FACERE.

The former is simply "to act;" the latter implies also something made or produced, by the action. There seems to be much the same difference between these two verbs, as between *παρσσειν* and *ποιειν*. The result of the former terminates with the act itself; the produce of the latter remains. *Fabulam agere*, "to act a play." *Fabulam facere*, "to make a play." When mere action is signified, with no reference to any thing made, or produced,

they are used indiscriminately. *Quid faceres ? Quid ageres ?* "What would you do?"

The learner ought to observe, that the word *should* after *that* is not always a sign of the future of the infinitive, but frequently of the present; and that *should have* is often a sign of the preterite of the infinitive, as "It is wonderful, that you *should* covet riches," *Te divitias appetere mirum est*, that is, "For you to covet riches is wonderful," where *Te appetere* is strictly the nominative to the verb. "It is shameful (that) he *should have* done so," *Eum ita fecisse turpe est*, that is, "For him to have done so, is a shameful thing."

It has been already observed, that *qui* is used for *et ille*, *et hic*. It is also frequently employed in Latin, especially by Cicero, Cæsar, and Livy, to introduce a sentence or clause, where in English we use the demonstrative pronouns simply,—“Since I have explained this to you,” “*Quod* quoniam tibi exposui.” *Cic.* “As these things were uncertain.” “*Quæ* cum essent incerta.” *Cic.*

EXERCISE.

An old man, an Athenian, during the Olympic games, was desirous to see the disputing of a prize; but there being no empty seat, he was laughed at and mocked; for he went from place to place, and nobody would give him a seat. But when he came to the Lacedemonians, not only all the young men rose up to him, but even many grown men made room for him. When the Athenians and other Greeks saw this, and were vehemently applauding their countrymen for acting in this manner, the old man, shaking his grey hairs, and shedding tears, said, “Ah! how much it is to be lamented, that all the Greeks should know what is right; but that the Lacedemonians alone should practise it.”

OBSERVATIONS.

CONTROVERSIA.

DISCEPTATIO.

CONTENTIO.

Controversia is a “dispute, or controversy, concerning any questionable, or doubtful, matter.” It gene-

rally, though not necessarily, implies discordance of opinion, and always denotes contradiction and opposition. "Sine controversia a dis solus diligere." *Ter.* "Sine controversia," *Cic.* that is, "Without dispute," implying, that the fact should not be questioned. As a forensic term, it is confined by Cicero to points in civil law, or matters relating to property. "Sine controversia omne argentum redderet." *Plaut.*, that is, "Without contesting the matter," or "without litigation."

Disceptatio means "A discussion," or "debating concerning a matter of controversy (*de controversia*) with a view to a decision."—"Cum esset controversia nulla facti, juris tamen disceptationem esse voluit." *Cic.* "Though there was no controversy, or dispute, in regard to the fact, yet he wished that the point of right should be debated." It is generally supposed to consist in argument, as opposed to force; thus, "Duo genera decertandi, unum per disceptationem, alterum per vim." *Cic.* It may be observed, however, that *Disceptare*, whence it is derived, frequently denotes, by metaphor, "To dispute," or "To bring the question to issue by force;" thus, "Dolebam pilis et gladiis, non consiliis de jure publico *disceptari*." *Cic.*

Contentio means simply, "A striving together." Its primary idea is a strenuous exertion of faculty, corporeal or mental; thus, "In omnibus officiis persequendis, animi adhibenda est contentio." *Cic.* Here it is synonymous with "Intentio," as used by Cicero in similar cases. It implies, secondarily, that this exertion is either with, or against, others, for some common object. "Permulta, vehementissima contentione animi ingenii et virium, ab eo dicta esse, constabat." *Cic.* "Summa dissensio est, sed *contentio* dispar." *Cic.* "The contest, from the inequality of the strength exerted, is unequal."—"Quum ne contentionis quidem minimæ res fuerit." *Cic.* "An affair not occasioning even the least struggle." It is distinguished

from "Disceptatio," by implying a strong exertion of our faculties, whether by argument or by force—while "Disceptatio" is, I believe, entirely confined to argumentative discussion. It is distinguished from "Controversia" by these two particulars: 1st. "Controversia" implies a question of right and wrong; the subject of "Contentio" may be any matter whatever. 2dly. "Controversia" does not necessarily imply vehemence, heat, or animated exertion—"Contentio" always does. 3dly. As we may say, *Contentere cum re vel cum homine*, so we may say, *Contentio cum re vel cum homine*; but *Controversia aut Disceptatio cum homine tantum de re*.

It may be observed also, that *Contentio* is nearly allied to "Certamen," "A trial for the superiority," "A contest for the victory;" and hence "Certamen" is sometimes used for "Contentio," as "Diu magnum inter mortales *certamen* fuit, vine corporis, an virtute animi, res militaris magis procederet." *Sall.* In the dispute between Xerxes and Artamenes, respecting their right to the crown, Justin says, "Controversiam Xerxes referebat non de ordine, sed de nascendi felicitate." Here "controversia" implies "the question of right." He adds, "Hoc certamen ad patrum deferunt,"—"This contest for pre-eminence or superiority."—"Hanc contentionem," would have implied very nearly the same idea, but would denote a greater degree of vehemence. Justin, in a similar passage, employs *Contentio*, "Quamquam inter Scythas et Ægyptios diu *contentio* de generis vetustate fuerit."

EXERCISE.

Epaminondas was, without dispute, the chief man, not only among the Thebans, but also among all the Greeks of his own time. Before the Thebans employed him as their general, they performed no memorable action; and, after his death, were remarkable only for the disasters, which they suffered. How bravely and how willingly, he laid down his life for his country,

the following circumstances sufficiently bear witness. When he was, with his army drawn up in battle order, going to attack Mantinea, a city of Arcadia, the Lacedemonians, who were intent on his destruction, assailed him singly; nor did they desist until they saw him fall.

OBSERVATIONS.

SENTIRE.

Sentire signifies "To perceive by any one of the senses," therefore, "To see," "To hear," "To smell," "To touch," "To taste."

Though properly applicable to the external senses, it is frequently used to denote "a thought of the mind," "a perception of the intellect." "*Tecum sentio.*" *Plaut.* "I think with you." "*Sentio.*" *Ter.* "I comprehend you." *Censere* denotes "to think," "to have a fixed opinion," and sometimes "to express that opinion," and hence "to vote." "*Quid senserim, quidque censuerim.*" *Cic.*

The reader should observe, that *If*, when synonymous with *Whether*, should be rendered by *Num, An, Utrum*, or the enclitic conjunction *Ne*: as "He asked, if all was well," "*Quæsit, satin', salvæ res essent.*"—"I know not, if he will do it," "*Nescio, an facturum sit.*" *Plautus* and *Terence*, sometimes, use *Si*, as "*Expecto, si tuum officium scias.*" *Plaut.* *Livy*, in one or two passages, uses the same particle: but the suspensive conjunctions are much to be preferred. In the following passage, the distinction is clearly marked, and the necessity of attending to it obvious, if perspicuity be consulted. "*Cum enim quærimus, si possint celare, quid facturi sint, non quærimus possintne celare.*" *Cic.*

SCUTUM.

CLYPEUS.

PARMA.

PELTA.

ANCILE.

Scutum is a generic name for any kind of shield, and also a name for a particular sort of shield. The *Scutum*,

strictly so called, was of an oblong form, and externally convex. It was made of wood, generally fig-tree, or willow. The *Parma* was round, three feet in diameter, as described by Polybius; and, according to Suidas, was made chiefly of leather. The *Clypeus* was of the same form with the *Parma*, round and somewhat convex; but was made of brass—"Ardentes clypeos, atque æra micantia cerno." *Virg.* Pliny represents the *pelta* to be the same with *parma*. Nepos distinguishes them, "Ille *peltam* pro *parma* fecit." *In vit. Iphic.* The probability seems to be, that they were the same in shape, but that the *pelta* was the smaller of the two. The *Ancile* was of brass, and seems to have been nearly of the shape of a violin.

EXERCISE.

When his friends had carried him to the camp, he remained for some time senseless; but coming to himself, and feeling that he had received a mortal wound, he asked the bystanders, if his shield was safe. When, with tears, they assured him that it was safe, he expressed a desire to see it. The shield, therefore, was brought to him; and he kissed it, as having been the companion of his labours, and his glory. He asked then, if the enemy were conquered; and they answered, "Yes."—"It is well," said he, "I have lived long enough, for I die unconquered." He then ordered the spear to be extracted from the wound, and he instantly expired.

OBSERVATIONS.

In English, every male animal is considered to be of the masculine, every female animal of the feminine, and every thing without life, of the neuter gender. In Latin, the gender of nouns is generally determined by their termination—thus, *Penna*, "A pen," in Latin is feminine, in English neuter. Nouns, which are sometimes masculine, and sometimes feminine, as the sense may require,

are called common, as, *Hic aut Hæc parens*, "A father," or "mother."—If either masculine or feminine, independently on the sense, and at the will of the author, they are called "Doubtful," as *Hic aut hæc anguis*, "A snake." When under one gender, a noun denotes either sex, it is called *Epicene*—as, *Hæc aquila*, "An eagle," either male or female. When it is necessary to distinguish in doubtful nouns, whether the male or female is implied, the word *Mas* for the male, or *Femina* for the female is added—thus, "He found a bitch sitting beside the infant," "Invenit *canem feminam* juxta infantem sedentem." *Just. i. 4.*

In English, when we speak of animals in the species, that is, without regard to the sex, we assign them either to the masculine, or feminine gender, according, as it would seem, to the characteristic properties of the animal itself. Thus, in speaking of the horse as a species, we always say *He*; in the same manner we consider an elephant, a lion, a tiger, a fox, to be of the masculine gender. On the contrary, when we speak of a hare, or a cat, if their sex is not known, or not regarded, we always assign them to the feminine gender—thus, "A cat, as *she* beholds the light, draws the ball of her eye small and long." It is to be observed also, that, in speaking of animals, especially those of inferior size, we frequently consider them as devoid of sex. "The mouse is an animal, timid in *its* nature, and quick in all *its* motions."

Now, in this respect, the idiom of the English, and that of the Latin language, are very different. In Latin, *Felis*, for example, is always considered as feminine—it is never spoken of as neuter; so also, *Mus*, "A mouse," *Apis*, "A bee," *Vespa*, "A wasp," *Pulex*, "A flea," and many others, are never considered, as they are in our language, to be of the neuter gender. We say, in English, "The spider had been his companion, and he was unwilling to hurt *it*;" in Latin, *Aranea fuerat socia, et eam*

lædere noluit. In Latin, also, as we have remarked, the gender of the names of animals depends generally on their termination, and whether the animal be spoken of, as an individual, or a species, it still retains the same gender. The scholar, therefore, should be careful to attend to the gender of the Latin term, lest the difference of idiom should lead him into error.—Thus, if we say, “The fox saw the lion, and *he* was terrified,” where *the fox*, regarded as a species, is considered as masculine, we render it, in Latin, *Vulpes leonem vidit, et (illa) territa est.*

The auxiliary verb, in English, is frequently omitted, as “Wait till he return,” *Mane, donec redieret*, “till he shall return,” or strictly, “till he shall have returned.”

EXERCISE.

A hungry fox, seeing some bread and meat, which had been left by shepherds, in the hollow of a tree, went in and ate them; but his belly being swelled, and he not being able to get out, he began to groan, and lament his condition. Another fox, that chanced to be passing by, hearing his groans, came up, and asked him the cause. Having learned what had happened, he said, “You must remain there, till you become such, as you were, when you entered: and then you will easily get out.” The fable teaches us, that time removes difficulties.

OBSERVATIONS.

FATIGATUS.

FESSUS.

Fatigatus is used, when the body is fatigued, or the strength exhausted by labour, exercise, or trouble, but it is seldom or never employed to denote that weariness of spirit, or sinking of mind, which is occasioned by care, vexation, or affliction. *Fessus* is applied to both; and is not only more generic in point of signification, but also implies a greater degree of fatigue and debility.—“Ani-

mus curis et laboribus fatigatus," *Sall.*, "A mind harassed with cares and labours." *Animus curis fessus*, would imply a mind exhausted, or worn out, with cares. *Fessus*, therefore, rises above *fatigatus* both in kind and in degree.

ANGOR.

MÆROR.

DOLOR.

LUCTUS.

ÆRUMNA.

These terms are all included in the generic term *ægritudo*, which, in the Augustan age, was confined to the mind, though subsequently extended to disease of body.

"*Ægritudini*," says Cicero, "*subjiciuntur* angor, mæror, dolor, luctus, ærumna, afflictatio. *Angor* est ægritudo pre-mens; *Mæror* ægritudo flebilis; *Ærumna* ægritudo laboriosa; *Dolor* ægritudo crucians; *Afflictatio* ægritudo cum vexatione corporis; *Luctus* ægritudo ex ejus, qui carus fuit, interitu." *Cic.*

Me tædet, "I am weary," "I am tired of."—*Fatigatus sum*, "I am wearied," or "fatigued with."

EXERCISE.

An old man, having cut some sticks in a wood, was carrying them home. Having travelled a considerable way, and being fatigued, he laid down the sticks, and began to think of the evils of his condition, old age, weakness, and poverty. At last, weary of life, he called on death to come, and release him from his toils. Death heard the old man's prayer, and instantly made his appearance, asking him, at the same time, what he wanted. The old man, much frightened, replied, "I called you only to lift up my burden, and put it on my back." The fable shews, that, even in the worst circumstances, almost all men prefer life to death.

OBSERVATIONS.

Nihil is elegantly used for *nullus*, as, "No money," *Nihil pecuniæ*. "No delay," *Nihil moræ*. "No cause," *Nihil causæ*.

SINERE.

PATI.

PERMITTERE.

Pati, in its proper and largest acceptation, is opposed to *Agere*, and signifies, "To suffer," or "To be acted upon." Ulpian accordingly explains it thus, *Negotium patitur is, cui alius negotium facit*. Hence it is sometimes applied to a person, who is acted upon by good, as well as by evil, (*qui bono, vel malo afficitur*), thus, "Fortiter malum qui patitur, idem post patitur bonum." *Plaut*. Its usual signification, however, is, "To suffer," "To endure," as, "Egon' hæc patiar?" *Plaut*. "Shall I endure these things?"—"Patiar quod lubet." *Plaut*. "I will suffer," or, "submit to, what you please."

Permittere is "To suffer," "To permit," or "Give leave." "Ludere quæ vellem calamo permisit agresti." *Virg*. "Permitted," or "gave me leave to play."—"Lex jubet, aut permittit, aut vetat." *Cic*. "The law orders," or "grants leave," or "forbids."

Sinere is "To suffer," or "To let alone." In respect to *Permittere*, it is merely negative, the one implying that permission is actually given, and the other that no prohibition or obstruction, is interposed; thus, "Sine, sine cadere me," *Plaut*., that is, "Suffer, or leave me to fall," "Do not prevent me." Letting go her hold of him, she answers "Sino," "I leave you to yourself, and suffer you to fall." The three verbs, therefore, may be thus distinguished; *Patior*, "non ago" vel potius, "aliquid mihi fit;" *Sino*, "non prohibeo;" *Permitto*, "potestatem do." These are strictly the significations of the verbs *Pati*, *Sinere*, *Permittere*.

It is to be observed, however, that "*Pati*" (*Non agere*) is often naturally enough used for "*Sinere*," or "Non prohibere," and also for "*Permittere*," or "Licentiam, vel potestatem, dare;" thus, "Fila trium patiuntur atra." *Hor*. "*Ætas patitur*." *Virg*. Ovid says, "Dum vires, annique sinunt." "*Nec spernere leges sinebant*." *Hor*.

In these examples, the three verbs may be considered as synonymous with "*Potestatem dare*," or with "*Non prohibere*," there being scarcely a shade of difference. The contrary sentiment is expressed by *Prohibere*, in the following passage, "*Dum ætas, metus, magister, prohibebant.*" *Ter.*

EXERCISE.

A lady of illustrious birth being condemned for a capital crime, the pretor delivered her to the triumvir to be put to death in prison. The jailor, moved with compassion, did not immediately strangle her, according to the sentence, but wished rather, that she should die of hunger. He, therefore, suffered no victuals to be given her: nor did he allow her daughter, whom he permitted to visit her, to enter the jail until he had carefully searched her. After several days had passed, and she still lived, the keeper, by narrowly watching the daughter, discovered that she supported her mother by giving her suck. This circumstance being communicated to the judges, her mother received a pardon, as a reward of her daughter's singular affection.

OBSERVATIONS.

When there are two or more substantives of different genders, subjects of a common attributive, and expressing persons and things, the adjective and relative are generally put in the neuter gender, but sometimes agree with the nearest substantive.—"*Divitiæ, decus, gloria in oculis sita sunt.*" *Sall.* "*Domus, uxor, liberi, inventi invito patre.*" *Ter.* When the substantives express things only, and are of one and the same gender, the adjective and relative sometimes take that gender, though more commonly the neuter. "*Misericordia in eo ac perfidia pari jure dilectæ.*" *Just.* "*Ex summa lætitia atque lascivia, quæ diuturna quies pepererat.*" *Sall.*

ADIMERE.

AUFERRE.

Aufert, qui dedit—*Adimit, imperio coactus. Itaque au-*

ferre possumus, *adimere jubemur* (Fronto. Popma). This distinction, Noltenius observes, is not uniformly attended to; nor is it, we apprehend, quite correct. *Auferre*, according to Dumesnil, is "to carry away," as from a place, and *Adimere*, "to take away," or "deprive of." In this explanation, the radical distinction between these verbs is correctly exhibited.

Auferre means, generally, "To carry off," and in this literal sense Plautus has almost uniformly used it. In its several varieties of signification, this idea is always preserved; thus, "*Auferre aurum*," *Ter.* "To carry off the gold."—" *Auferre laudem*," *Cic.* " *Auferre præmium*," *Plaut.* " *Auferre victoriam*," *Liv.* " *Auferre responsum*," *Cic.* " *Paucos dies auferre*," "To carry off," "to obtain," or "to gain," *praise, reward, victory, &c.* " *Ne te auferant aliorum consilia*," *Cic.* "Let not the counsels of others mislead you," or "carry you away."

Even when the verb is found bearing contrary significations, the radical idea is still retained, serving as the foundation of two opposite meanings. Thus, when Horace says, "*Abstulit clarum cita mors Achillem*," the meaning is, "Carried off," or "cut off;"—and when Florus says, "*Abstulit virtus parricidam*," he means, "Courage carried off," or "saved the life of the parricide." It is, therefore, by inference only, or indirectly, that the verb *Auferre* signifies "to take away," or "deprive of."

"*Adimere*," which is of the same import nearly with "*Demere*," signifies "To take away," or "to deprive of," and is opposed to "*Addere*," as "*Aliquid additur, aut demitur*," *Cic.* "*Adimam bona*," *Hor.* "I will take away," or "deprive you of, your property."

The essential distinction between these two verbs, as signifying to "Take from," appears to be this, that *Auferre* does not exclude the consent of the person, from

whom the thing is taken, or his power to retain it; and that *Adimere* implies that he has no choice, the person, or thing, "taking away," acting irresistibly, or authoritatively. Hence we find, that when there is implied the idea of deprivation by the exercise of authority or power, *Adimere* is generally used. Thus, when Val. Maximus informs us, that the senate, in the exercise of its authority, and by way of punishment, deprived Claudius of his liberty, he says, "*Libertatem ademittit.*" When Livy acquaints us, that Ancus, after subduing the Veientes, took from them the Mæssian wood, he says, "*Silva Mæssia adempta.*" Thus also, "*Collatia et quicquid circa Collatiam agri erat, Sabinis ademptum.*" *Liv.* "*Novella hæc oppida Romanis ademittit.*" *Id.* In the three last examples are implied the diminution of strength on one side, and an equal accession on the other, effected by the exertion of authority or power.

It has been already observed, that "*Auferre*" does not necessarily either imply, or exclude, the consent of the person from whom the thing is taken, and that "*Adimere*" always denotes, that he is acted upon by necessity, or is compelled to be passive. Hence, "*Auferre*" being a generic term, may in all cases, where obscurity is not created by the use of it, be employed for "*Adimere*;" but not "*Adimere*" for "*Auferre*." Accordingly, we find them often used indifferently, as in the following examples: "*Fortuna vitam ademittit.*" *Val. Max.* "*Nisi vitam abstulisset.*" *Id.* "*Nec leves somnos timor, aut cupido sordidus, aufert.*" *Hor.* "*Nec tibi somnos adimunt.*" *Id.* "*Dat somnos, adimittitque.*" *Virg.* "*Prospectum nubes abstulerat.*" *Curt.* "*Prospectum ademittit nubes.*" *Id.* And when Horace says, "*Multa ferunt, anni venientes commoda secum, Multa recedentes adimunt,*" the term *Auferunt* would have been equally suitable, this being, as I conceive, the only difference, that *Adimunt* implies, that we are neces-

sarily, or without our consent, deprived of many advantages by "retiring (declining) years," having no power to retain these advantages, and that *Auferunt*, as here opposed to *Ferunt*, would signify, that while "coming (rising) years," bring with them many advantages, so "retiring years," carry many away with them, or deprive us of many. It would not, however, express the act of taking away, as irresistible on our part, or done without our consent.

EXERCISE.

Demetrius Poliorcetes had taken the city Megara. Upon his asking Stilpo, the philosopher, if he had lost anything, the other answered, "I have lost nothing; for all my property is still mine." Yet his patrimony had been plundered, his sons carried off, and his country taken. He affirmed, notwithstanding, that he had suffered no loss; for that he still possessed true wealth, namely, learning, and virtue, which, the enemy, he said, could not take from him. "The things, of which the soldiers have plundered me," said the philosopher, "I never regarded as my own." No man should call that his, over which fortune possesses any power; it may be his to-day, and to-morrow in the possession of another.

OBSERVATIONS.

SEQUI.

COMITARI.

Sequi denotes "to follow," or "go after." *Comitari* "to accompany," or "to go along with."

The dative is frequently used acquisitively after a verb, instead of the genitive, and with great elegance. "They threw themselves at Cæsar's feet," "*Se ad pedes Cæsari projecerunt.*" *Cæs.*, for "*Pedes Cæsaris.*" "*Jam admodum mitigati animi raptis erant.*" *Liv.* It is used likewise instead of the possessive adjective, thus, instead of saying, "It came into my mind," *Meam in mentem venit*, we say, more elegantly, *Mihi in mentem venit*. "He

delivered it into my hand," *Mihi in manum tradidit*, better than *Meam in manum*.

CAPTIVUS.

VINCTUS.

Captivus means "A prisoner," "A captive in war," or generally, "One taken and reduced under the dominion of another." *Vinctus*, "A prisoner," "A person bound," as "one in jail."—"Vincti solutique se undique in publicum propiunt." *Liv.* "Ne quis Romanum vinctum teneret." *Liv.* Here the word is applied to a prisoner for debt.

EXERCISE.

Alexander the Great, having conquered Darius at Issus, sent some of his people to acquaint Darius's mother and his wife, whom he had taken prisoners, that he was coming to see them. Soon after he sent the message he entered their tent, accompanied by Hephæstion, who was of the same age with the king, but superior to him in person. Accordingly, the royal captives thinking that Hephæstion was the king, made their obeisance after the manner of the Persians. The mother of Darius, being informed of her mistake, threw herself at Alexander's feet, and begged his forgiveness. The monarch, raising her with his hand, courteously replied, "You have made no mistake; for this also is Alexander."

OBSERVATIONS.

ALIQUIS.

QUIDAM.

Aliquis (ex *alius* et *quis*) means indefinitely, "Some one or other," as *Aliquis mihi dixit*, "Some one, or other, told me," implying, "I know not who."—"Certum quam aliquid mavolo." *Plaut.*, "I would rather have something certain, than something, or other," that is, "something uncertain." *Quidam* means, "Some one," "some," or "certain." Its distinctive office, as opposed to *aliquis*, is to individuate, or discriminate. "*Quodam tempore natus sum, aliquo moriar.*" "I was born at a cer-

tain time; I shall die some time or other," a determinate period being noted in the former clause, and an indeterminate in the latter. Hence it sometimes alludes significantly, and with peculiar emphasis, to a person known either to speaker, or to hearer, or to both. "Est quidam, qui illam ait se scire, ubi sit." *Plaut.* "There is a certain person (somebody, whom I know) that says he knows the place, where she is."

Its office being to individuate, or discriminate, it is often rendered by the English word *one*, "a person," definitely; while *unus* expresses *one*, numerically. "Quidam Octavius." *Suet.* "One Octavius," "a person, named Octavius." *Unus Octavius* might mean "one," not two or more.

For *aliquis*, we frequently find employed "Nescio quis," "Somebody or other." "I know not who," as, "Nescio quis teneros oculus mihi fascinat agnos." *Virg.* "Certe nescio quid secreto velle loqui te Aiebas mecum." *Hor.* that is, "Aiebas te velle loqui aliquid," *Nescio quid*. In neither of these sentences is the speaker's ignorance of the subject, the predicate, or the principal idea; *quid*, therefore, cannot be considered as indefinite. "I know not, what eye bewitches," and "I know not, what you said, you wanted to talk about," would convey very different ideas from those expressed in the original, and intended by the speakers. So also, when Phædria says, "Nescio quid absente nobis turbatum est domi." *Ter.*, he does not mean, "I know not," or "I cannot tell," what disturbance has taken place; for this sentiment would be expressed by *turbatum sit*, the principal verb being *Nescio*, and the leading idea, his ignorance of what had happened. But he means to say, "some disturbance or other (*Aliquid*, *Nescio quid*) has taken place in my absence." Here the principal verb is *turbatum est*, and the primary idea expressed is, that a disturbance must have taken place. *Nescio quomodo*, is used in the same way.

Aliquis denoting "some one or other," is naturally opposed to *nemo*, "nobody;" and as the latter term often signifies, not an absolute non-existent, but, "a person of consequence," so *aliquis* and "somebody," denote a person of some consideration, however insignificant. "Si esse aliquis." *Juv.* "If you wish to be somebody," "not nobody." "Ut tu aliquid tamen esse videare." "That you may appear to be something." *Aliquid* by ellipsis sometimes omitted. "Mos est civitatibus ac viris conferre principibus vel armentorum vel pecoribus." *Tac.*

DARE PŒNAS.

SUMERE PŒNAS.

In these, and similar phrases, it should be observed, that the proper meaning of the word *Pœna* is not "punishment," but "atonement;" thus *Dare Pœnas*, is "to give satisfaction," "To make atonement," or "To be punished;" as "He was punished by his father." *Tri pœnas dedit*, "He made an atonement to his father." *Sumere pœnas*, is, "To exact atonement," "To take satisfaction," or "To punish." *Sumpsisse laudabor*, "I shall be praised for having punished," "for having taken satisfaction." "Dum pro civibus pœnas caperent." *Sall.* "Should take satisfaction, (the murder of their countrymen,) or should punish." The meaning of the expression, "Capere pœnas," in this passage, was evidently mistaken by R. Stephens, when he translated it, "should suffer punishment," supposing that "Caperent" was synonymous with "Subire." There are one or two passages, in which Cicero uses *dare pœnam* for "to assign," or "to adjudge punishment." "Qui non pœnam confessioni, sed defensionem petit, is causam interitus quærendam, non interitum, petit." *Cic.*

The reader should observe, that while *Pœna*, "The punishment," is put in the accusative, and the person, to

whom the satisfaction is given, or who inflicts the punishment, is put in the dative, both being governed by the verb *Dare*, the crime, or fault, is elegantly put in the genitive, as the regimen of the noun *Pœna*, while the manner is generally expressed in the ablative—thus, “*Egregius adolescens immoderatæ fortitudinis morte pœnas (patri) dedit,*” *Sall.* “Was capitally punished by his father for his excessive courage.”

Audax, “bold,” or “daring,” is generally employed, to denote an excess of the attribute, and is for the most part used in a bad sense. Thus, “*O scelestum, atque audacem hominem.*” *Ter.* Examples, however, occur, in which it is employed in a good sense, as, “*Quæ non deliquit, decet audacem esse, confidenter loqui.*” *Plaut.*

Prehendere, *Apprehendere*, signify, “To take,” or “To lay hold of.” *Deducere*, “To take,” or “To conduct.”

It has been observed, that *ambo* signifies *of duo*, “the two,” and this is its general acceptation. It would seem, however, that its strict and proper meaning is indefinitely, not “the two,” but “two taken together;” admitting therefore a definitive. “*Attonse hæ quidem ambæ usque sunt.*” *Plaut.* We may therefore say, *Hi ambo*, to express “these two taken together.”

It may serve to obviate a difficulty, which may present itself to the young reader, if we here observe, that the subject of the passive participle, in examples of the ablative absolute, is not always expressed by a noun or pronoun, but sometimes by a clause either with an infinitive, or with *ut*, *quod*, or *quis*, thus, “*Simul nunciato, regem Artaxiam Armeniis a Germanico datum.*” *Tac.* Here the latter clause expresses the subject of *nunciato*, and supplies the place of a substantive in the ablative case; or the expression may be considered, as if *eo* were understood, “it being reported.”

EXERCISE.

Rhacoces, by birth a Mardian, had seven sons, the youngest of whom, by name Cartomes, a youth daring beyond his years, was daily doing some mischief or other to his brothers. When his father had repeatedly admonished him to no purpose, the judges, who, by order of the king of Persia, used to travel through the provinces, for the administration of justice, happened to come into that part of the country, where Rhacoces dwelt. Having heard of their arrival, he took his son, and, binding his hands behind his back, dragged him before the judges, and demanded that he should be capitally punished for his contumacy. The judges, amazed at this strange demand, did not pronounce sentence, but took them both to Artaxerxes, the king.

OBSERVATIONS.

INDIES.

QUOTIDIE.

Indies, or more properly, *in dies*, is generally used, when any increase, or diminution, for any number of successive days, is implied; as *Indies doctior* — *Indies crudelior*. *Quotidie* denotes, in general, “On every day,” without any reference to the preceding, or subsequent, days. Hence Cicero says, “*Quotidie, vel potius in dies singulos, breviores ad te literas mitto.*” *Cic. Quotidie* might imply, “I daily send you shorter letters, than I sent you antecedently to this period,” in which case, “*Breviores*” would denote no comparison of the letters one with another, which he then sent, but of his letters then with his letters formerly.—This, however, was not Cicero’s meaning. He therefore mends his expression by the word *Indies*, implying that his letters were shorter, as they increased in number. This is strictly the distinction between *Indies* and *Quotidie*; but it is not universally observed.

FERRE.

PATI.

SUSTINERE.

Pati has been already explained, as denoting “to be

acted upon," or "to suffer," as opposed to *agere*; and it differs from *ferre*, as the English verb "to suffer," differs from "to bear." Thus, "he suffered an injury, and he bore it." *Injuria ei illata est, or injuriam passus est, et tulit.* *Ferre* implies energy in its subject. *Pati*, from expressing simply a state of passion, or suffering, came to denote *submission*, being equivalent to *non resistere*, or *non repugnare*. *Sustinere*, like *ferre*, implies activity, or the exertion of power; and while *ferre* literally means "to carry in any way," *sustinere* properly denotes, "to bear up," or "uphold," as with the shoulders. It implies, that the burden or evil, is heavy, and strenuously sustained. "Patietur, perferet, non succumbet," *Cic.*, where *non succumbet*, is nearly equivalent to *sustinebit*, but less forcible.

It may be observed farther, that *Sustinere* is frequently used for *Posse ferre*. "Nec solus, inquit, bibere sustineo." *Curt.*

"In the case of," is generally, before a noun, expressed by *In*, joined to the ablative,—as, "In the case of your brother," *In fratre tuo*. "Quæ, obsecro te, ista acerbitas est, si idem fiat in te, quod tute in alio feceris?" *A. Gell.* "If the same thing be done in your case, which you yourself did in the case of another."

When we express simple excess indefinitely, we use the comparative only; when we denote the measure, or the cause, of that excess, we use also the definite article in English, and in Latin *eo*, as "Better," *Melior*.—"The better," *Eo melior*. This distinction will be farther explained hereafter.

EXERCISE.

When Rhacoces appeared before the king, he requested that his son might be punished with death. "Will you, then," said the monarch, "be able to bear the sight of a dying son?"—"Yes," said he, "when I cut off the bitter shoots of my lettuces, the mother plant suffers no injury: but,

on the contrary, flourishes the more; so, when I shall be freed from this son of mine, matters will go on the better, and I shall live in peace." Artaxerxes praised him highly, and ordered him to be seated among the judges; saying, that he, who pronounced sentence on his own son with such justice, would doubtless be an impartial judge in the case of others. The king, at the same time, dismissed the son, with a suitable admonition.

OBSERVATIONS.

ÆDES. FANUM. DELUBRUM. TEMPLUM.

Ædes, in the plural number, signifying "a house," in the singular, denotes "a temple." This signification however seems attached to it, as being accompanied with some adjection, as, *ædes Jovis*, *ædes Vestæ*, *ædes sacra*. We may say, "Fui hodie in templo," but not so correctly "Fui hodie in æde;" *Sacra in æde* is the classical expression. *Ædes* was erected, in honour of a deity, but without the intervention, or the aid, of augurs. *Templum*, as contradistinguished from *ædes*, means "a place consecrated by augurs," and does not necessarily imply, that it was dedicated to any divinity. The palaces of Hostilius, Pompey, and of others, were called *templa*. It is distinguished from *delubrum*, by its denoting a sacred building of larger dimensions, *delubrum* being merely a small chapel, or part of a temple. The capitol was called *templum*, in which there were three *delubra*. *Fanum* was a place, consecrated for the erection of a temple.

GAZA.

THESAURUS.

The former denotes "riches," "money," or "things rare and valuable;" sometimes also the place, where they are kept. *Thesaurus* also signifies either "the treasure," or "the treasury," but is distinguished from *gaza* by its more generic import, denoting "a depository of either good or evil." "Peri! tu quidem thesaurum huc mihi apportasti mali." *Plaut.*

ACCIDIT.

CONTINGIT.

EVENTIT.

These verbs may be thus distinguished, *Accidit* casu, vel bene, vel male ; *contingit* sorte vel fortuna, fere semper bene ; *evenit* quod e præcedentibus exoritur.

ORA.

LITTUS.

Ora is a generic term, denoting the extreme part of any thing, as *ora vestimenti*, "the hem of a garment ;" *oræ thoracis*, "the edges, or extremities of a breast-plate." By synecdoche, it signifies specially *extrema pars terræ qua mare alluit*. *Littus* is confined to the latter acceptation, and denotes "the sea-shore."

EXERCISE.

When Pyrrhus, king of Epire, returning from Sicily, was sailing past Locri, he robbed the temple of Proserpine ; and having carried the money on board his ships, he himself set out by land. What happened ? His fleet, next day, was torn to pieces by a dreadful storm ; and the ships, which contained the sacred treasure, were thrown ashore on the coast of Locri. Taught by this disaster the existence of a God, he ordered all the money to be searched for, and carried back into the temple. After this, nothing ever prospered with him. He was driven out of Italy, and died by an ignoble death, being killed by a poor old woman, when he was attacking the city Argos.

OBSERVATIONS.

HORTULANUS.

OLITOR.

The former of these words was not introduced into the Latin language, until the time of the Antonines. "Tullio, et aliis," says Vossius, "is est *Olitor*." To the same purpose is the observation of Cellarius. "*Hortulanus* necessarium magis quam antiquum verbum, quo ante Antoninos nemo superstitem scriptorum usus est. *Olitor* dicebant antiqui, sed significantius est vocabulum

Hortulanus, quod Apuleius et Macrobius nobis reliquerunt." There is, doubtless, an ambiguity in the word *olitor*, with which the term *hortulanus* is not chargeable, the former signifying not only "a gardener," but also "a fruiterer," or "fruitseller."

Donare is construed two different ways—thus, *Donare alicui*, or *Aliquem aliqua re*.

Exercere artem, for "to follow a trade, or occupation," has the authority of Horace, and is supported by analogy; *facere artem* is the preferable expression.

EXERCISE.

Cleanthes had a very dull and slow understanding; and was, besides, in indigent circumstances. But, after a love of wisdom had seized his mind, he overcame the slowness of his understanding by study and diligence, attending Zeno in the day-time, and earning in the night a little money, by drawing water from a well, for the use of a gardener. They say, that he was once called before the judges, because, though of a robust body, he seemed to follow no occupation, by which he might get his bread. But, when he brought the gardener, for whom he drew the water, as a witness of the manner, in which he gained a livelihood, he was not only dismissed, but also presented with ten minæ, which, however, he would not accept.

OBSERVATIONS.

INNOCENS.

INNOXIUS.

The former is used only in an active sense, and means "not hurting," the latter both actively and passively, corresponding to our ambiguous word "harmless," signifying "not hurting," and also "not hurt." "Non possum innoxia dici." *Ov.* "I cannot be called innocent." "Ipsi innoxii, florentes, sine metu ætatem agere." *Sall.* "They themselves unhurt."

After a negative, *But* is rendered by *Nisi*, *Præter*, *Præterquam*, as "Nothing but money." *Nihil nisi pecunia*,

præter pecuniam, præterquam pecunia, "Unless," or "Except money."

The following phraseologies require the attention of the reader. "Would you have me do so?" "*Visne me ita facere?*" "Would you have us wait?" "*Visne opperiamur.*" *Ter.* That is, "Do you wish me to do so?"—"Are you willing, or do you wish, that we wait?" We also find *Velisne*, and *Velleisne*, "Can you, or would you be willing?"

Impersonal verbs, in Latin, do not admit a person as their nominative, the person being always put in the case, which the impersonal verb governs, as "I please," *Mihi placet*, "We happened," *Nobis accidit*,—"Ye repent," *Vos pœnitet*,—"They are weary," *Illos tœdet*,—"Who delights," *Quem delectat*.

EXERCISE.

Socrates, the most celebrated philosopher of antiquity, was wont to say, that nothing should be asked from the gods, but that they would be pleased to give us, what is good for us. Being consulted by a young man, whether he should take a wife, or refrain from marriage, he answered, that, whichever of the two things he should do, he would repent of it. When the Athenians had passed the horrid sentence on his life, he took the poison out of the executioner's hand with a resolute mind, and unaltered countenance. When he was applying the cup to his lips, and when his wife, bursting into tears, cried out, that he died innocent, "What, then," said he, "would you have me die guilty?"

OBSERVATIONS.

LEGERE.

RECITARE.

Legere is *oculis scripta percurrere*; *Recitare* is *clara voce legere*, "To read aloud."

EPISTOLA.

LITERA.

LITERÆ.

Litera, in the singular number, is, "A letter of the

alphabet; in the plural it means, "Writings of any kind," and is also, in this form, synonymous with *Epistola*, "A letter," or "Epistle." There is, however, this difference between *Literæ* and *Epistola*, that the former requires a distributive, and the latter a cardinal numeral—thus, "Two letters were sent," *Duæ epistolæ*, or *Binæ literæ missæ sunt*; but not, *Binæ epistolæ*, or *Duæ literæ*. The latter expression would imply two alphabetical characters. "*Binas a te literas accepi.*" *Cic.*

Epistola is also considered, by some critics, as distinguished from *Literæ*, by its denoting a letter written for the purpose of communicating instruction, as *Pauli Epistolæ*, "The Epistles of Paul."—When instruction is intended, *Epistola* is the preferable term; but it is frequently used as synonymous with *Literæ*.

Concerning the usual form of letter-writing, as practised by the Romans, the following observations may be useful to the young reader. The Romans began their letters with a *Præloquium*, or Address, expressing first, the name of the writer, and next, the name of the person, to whom the letter was written, as "L. Catilina, Q. Catulo, S."—that is, "L. Catiline greets Q. Catulus," or "wishes him health," "*Salutem dicit*,"—the verb being frequently understood. If either of the parties was invested with an office, civil or military, it was usual to express it thus, "P. Serv. Rullus Trib. pl. x. vir Pompeio Consuli." When the person addressed was an intimate friend, they sometimes added the epithets, "Humanissimus," "Optimus," "Suavissimus," and very frequently *Suus*, as "Prætores Syracusani Marcello suo." The "*Præloquium*" was, sometimes, conceived in the following terms, "*Si vales, gaudeo; ego valeo*," or "*Si vales, bene est, ego valeo*," and frequently written in the initials only, thus, S. V. G. E. V.—S. V. B. E. E. V. The letter frequently ended with the word "*Vale*," sometimes "*Ave*," "*Salve*," to which, in some instances, was added the expression of endear-

ment, "Mi anime." The place, where the letter was written, was subjoined, unless previously communicated. The date always expressed the day, frequently the year, and sometimes the hour. They used no signature or subscription, unless when writing to emperors. There was very rarely any inscription on the outside, the letter being delivered to a letter carrier, *Tabellarius*, who was made acquainted with the person for whom it was intended. The letter was tied round with a string, the knot of which was sealed. The seal was, generally, a head of the letter-writer, or of some of his ancestors, impressed on wax, or chalk. "Signum iste animadvertit in cretula." *Cic.* "Cedo tu ceram, ac linum," "Give me the wax and the string." "Age oblige, obsigna cito." *Plaut.* Hence the phrases for, "To open a letter," *Vinculum solvere, Incidere linum, Epistolam solvere.* It was usual also for the bearer of the letter, before it was opened, to request the person to examine the seal, that he might be sure, there was no imposture, "Accipe, hem cognosce signum," *Plaut.* "Cape, signum nosce." *Id.* "Cum prius omnes signa cognovissent." *Sall.*

Cicero, dating one of his letters to Terentia, says, "Die ante diem sextum Kalendas Decembris Dyrrhachii," *i. e.* "At Dyrrhachium on the 26th of November," or "the 6th day before the Kalends of December." "Litteras a te mihi stator tuus reddidit Tarsi ante diem decimum sextum Kalendas sextiles." *Cic. Ep. Fam. lib. 2.* He might have said *decimo sexto die ante Kalendas*, or *Kalendarum*. Of these the first is the most common form of expression; the last is seldom used by good writers, unless after *pridie*, as *pridie Kalendarum* to denote the last day of the preceding month. We find also *pridie Kalendas*. *Kalendæ primæ, secundæ, tertie* mean the first day of the first, of the second, of the third month; *i. e.* "the 1st of January, of February, of March." *Sextæ Kalendæ* is the first day

of June, or "the sixth Kalends," i.e. the first day of the sixth month.

Deponent verbs, whose signification is active, have, in general, the two participles active, and the two participles passive. Hence they have also the future of the infinitive active, which is much more frequently used than the passive form—thus, *Loquens, Loquendus, Locutus, Locuturus, Locuturum esse*.

"To affirm any thing to any one," *Affirmare aliquid alicui*, "To assure any one of any thing," *Confirmare aliquid alicui*.

Indignari strictly conveys the idea of unworthiness. Generally accompanied with this conception, it means sometimes "to be offended," sometimes "to feel anger at an insult," and sometimes likewise "to express that feeling."

EXERCISE.

Caius Popillius was sent as an ambassador to Antiochus, for the purpose of prevailing upon him to give up the war against Ptolemy. When he came into his presence, and when Antiochus was, in a friendly manner, stretching forth his hand to him, he, in his turn, would not stretch forth his; but delivered to him the letter, containing the decree of the senate. When Antiochus read it, he said, that he would commune with his friends on that subject. Popillius, being offended at his proposing a delay, enclosed with a circle the ground on which he stood, saying, "Before you stir beyond this circle, give me an answer, to carry back to the senate." Antiochus immediately assured him, that Ptolemy should no longer complain of him.

OBSERVATIONS.

ACCEDERE.

APPROPINQUARE.

Accedere is "To advance," or "go towards," without any reference to our distance from the place. *Appropinquare*, is "To come near to," *prope accedere*. "Appro-

propinquare finibus," *Cæs.* is "To approach," or "come nigh to the territories." *Ad fines accedere*, is "To advance towards the territories." But, though *appropinquare*, implies propinquity, which is not necessarily implied by *accedere*; the latter verb, in its preterite tenses, denotes actual arrival at the place, whereas the former expresses nothing more than propinquity. "*Ad montem accessit exercitus.*" *Just.* "Came to," or "arrived at the hill." "*Monti*, or *Ad montem appropinquavit*," "Came near to the hill." *Appropinquare*, is applied to time and place; as "*hiems appropinquabat.*" *Cæs.* There is no authority I believe, for *hiems accedebat*, or "winter was approaching." *Accedere*, "To advance to," is commonly construed with *ad*, or *in*. Livy sometimes uses the dative. When it signifies, "To agree with a person in opinion," it takes the dative case. "*Accedam in plerisque Ciceroni.*" *Quint.* When it denotes, "To agree to any thing," it is followed either by the *dative*, or by *ad*. "*Sententiæ accedere.*" *Tac.* "*Ad conditionem accedere.*" *Cic.* When it means, "To be added," it is construed generally with *ad*, or with an adverb of motion to a place, as "*Huc accedebat.*" *Cic.* "To this was added."

PRÆDO.

LATRO.

Prædo is "A robber," "A pirate," or "A freebooter, whether by sea or land."—"Omnium templorum, atque tectorum, totiusque urbis prædo." *Cic.* "Si cui naviganti, quem prædones insequantur." *Id.* "Maritimi prædones." *Nepos.* *Latro* is "A robber," or "highwayman."

EXERCISE.

When Scipio Africanus was residing at his country seat, a band of robbers came to see him. Believing, that they intended to offer violence to his life, he placed a guard of his domestics on the roof of his house, and was making preparations to defend himself. The robbers, having learned this circumstance, threw

away their arms, and approached the door, telling him, that they came not with a hostile intention against his life, but as persons, who admired his courage. When he heard this, he desired the door to be unbarred, and the robbers to be admitted. As soon as they entered, they eagerly seized his hand, and kissed it, rejoicing that it had been their good fortune to see Scipio.

OBSERVATIONS.

FORMA.

FIGURA.

These words agree in denoting the outlines of an object, as perceived by sight or touch ; but they differ thus, *Forma*, means "a shape," common to a class, and hence is used to signify "a model," or "pattern," as "*sutoris formæ*." *Hor.* "A shoemaker's lasts," whereas *figura*, comprehends also the positions of the object, its attitudes, and various modifications. The *forma* will remain the same, while *figura*, including *motus* and *status*, may, as Cicero observes, be changed, "*depravatione, motu, statu deformi, aut si manibus ingreditur quis, aut non ante, sed retro.*" When there is no particular reference to the size, position, or attitude of the object, the terms may be used indiscriminately.

The relative pronoun, which is frequently omitted in English, especially in colloquial and familiar language, must always be expressed in Latin. In English, we may say, "The book, you gave me, is a valuable one," but in Latin we must say, *Liber, quem mihi dedisti, est pretiosus.* "The books, you see, are my brothers," *Libri, quos vides, sunt fratris.*

It is common also, in familiar style, not only to suppress the relative, but also to conclude the sentence or clause with a preposition, thus, "The city, he had lived in, so many years, was destroyed in one night." *Urbs, in qua, tot annos vixerat, una nocte deleta est.* "The city, in which he had lived." The same observation is applicable to

interrogatives taken indefinitely, as, "Know you not the fear, I am in?" *Nescis, quo in meta sim?*

When the leading verb is in the present tense, the following verb is put in the preterperfect, if expressing a prior action, or event. "Non est verisimile, ut Chrysogonus horum literas adamârit." *Cic. Orat. pro Ros. Amer.*

Talis, qualis; Tantus, quantus, and such correlative words, are construed like the antecedent *Ille*, or *Is*, and the relative *Qui*. Where the learner is puzzled to know, in what case to put the correlative word, he will discover the proper mode of rendering, by considering how *Ille* and *Qui* would be expressed in a similar passage; thus, "The book is such a one, as you gave me yesterday," *Liber talis est, qualem mihi heri dedisti*, correspondently to, *Ille est, quem mihi dedisti*. "Their perseverance was as great, as their fury," *Perseverantia erat tanta, quantus furor*, that is, "Their perseverance was as great, as their fury was great:" where the antecedent agrees with *Perseverantia*, and the correlative term with *Furor*. "You did me such an injury, as you formerly had done me a kindness," *Talem mihi injuriam fecisti, quale prius beneficium contuleras*, that is, *Eam injuriam*, under the government of *fecisti*, and *Quod beneficium*, the regimen of *contuleras*. The sentence is literally this, "You did me an injury of that kind; you had done me formerly a favour of which kind." "Their regard to honest pursuits is not equal to the zeal, with which they strive to acquire things unprofitable." "*Bonarum artium haud tanta est cura, quanto studio nihil profutura petunt.*" *Sall. B. J. cap. 1.*

EXERCISE.

It happened, that Cyrus, when asleep in his palace, one night, a little before his death, had the following dream:—He thought, he saw a young man advance towards him, of a more venerable than human form, and that he said to him; "Cyrus, prepare yourself for death, for you are now to leave this world." When he awoke, believing, that his dissolution was now at hand, he

offered sacrifice to Jupiter, and the other immortal gods. While the sacred service was performing, he used the following short prayer;—"Accept, ye gods, this sacrifice; I thank you for all the favours you have conferred on me; and I beg, that you will grant me such a death, as you have given me a life."

OBSERVATIONS.

IMPERO.

MANDO.

PRÆCIPIO.

The distinction between *Jubere* and *Imperare*, has been already explained. *Mandare* differs from *Imperare*, as not implying any authority in *mandante*. It is merely *Cuius gerendum vel pronuntiandum aliquid committere*; and the term *mandatum* corresponds very nearly to our English word "Commission." *Imperare* always denotes, that the person commanding is invested with authority. Quintilian says to his son, *Mandata tamen tua, fili, perago*; that is, "I execute your commissions." The son had no authority to order, or command, his father. *Mandamus non recusantibus*; *Imperamus etiam invitis*. *Imperamus tum aliis, tum nobismet*; *Mandamus non nisi aliis*. *Præcipere*, is "To give lessons, or instructions, to another, for the direction of his conduct."

"It is," "it was," and such expressions, are in Latin omitted, unless, when they impart any peculiar emphasis to the expression. Thus, "It is here, you err." *Hic erras*, that is, "Here you err." "Hoc erat, hoc animo quod divinante timebam." *Ov. Met. xi. 694*. "It was this, that I feared." In the following exercise we consider the full expression to be preferable.

It is to be observed also, that a future time is frequently expressed in English by a present tense—thus, "When I am gone," *Ubi abiero*, "When I shall have gone."—"When you teach, I will listen," *Ubi tu docebis, ego auscultabo*.

When a verb in the active voice governs an accusative

with any other case, it must be carefully observed, that, whatever word is in the accusative after the active verb, that, and no other, must be the nominative to it in the passive voice, and the other case remains unchanged, unless the cases be mutually convertible in the active voice, without altering the meaning. Thus, "I give you a book," *Librum tibi do*; passively, *Liber tibi datur*. "He told me this," *Hoc mihi dixit*; passively, "I was told this," *Hoc mihi dictum est*. "I compare Virgil to Homer," *Comparo Virgilium Homero*; passively, *Virgilius comparatur Homero*. In the last example, we can say, *Homerus comparatur Virgilio*, because actively we may render it, *Comparo Homerum Virgilio*. "I present you with a book," *Dono tibi librum*; passively, *Liber tibi donatur*, or *Dono te libro*; passively, *Tu libro donaris*.—"I persuade you to this," or "of this," *Persuadeo hoc tibi*. Here "the thing is expressed in the accusative, and "the person" in the dative. The former, therefore, and not the latter, must be the nominative to the verb in the passive voice; thus, *Hoc tibi persuadetur*, "You are persuaded of this." If we say, "He trusted me with this affair," *Hanc rem mihi credidit*—and render it passively, "I was trusted with this affair," we must say, *Hæc res mihi credita est*. "The person," in all these examples, being put in the dative case with the active verb, cannot be made the nominative to the verb, in the passive voice.—This rule is at once simple, and conducive to perspicuity. It is founded, likewise, on the best classical authorities, and is, I believe, uniformly observed by Livy, Nepos, and Sallust. In Cicero I have noticed only two deviations from it, in the use of the word *persuasus*; while the examples, in which he conforms to it, are numberless. By Justin, Val. Maximus, Auctor ad Heren., and other writers of inferior name, the rule, in the construction of a few verbs, is occasionally violated.

Does it follow, then, that we can in no instance say, *Ego*

dicor, Ille dicitur, or Ille dictus est? By no means. If the person be *he, to whom* anything is said, it must always be expressed in the dative case, as in the preceding example: but if the person be *he, of whom* anything is said, it may then be made the nominative to the verb. Thus, "He is said to be a wise man," *Ille dicitur esse vir sapiens*. Here *Ille* is the subject spoken of, the person *of whom* the assertion is made, not the person *to whom* the thing is told. In short, it is to be remembered, that, whatever is put in the accusative after the active verb, that, and that only, must, in the same sense of the verb, be the nominative to it in the passive voice. Hence it is, that if a verb does not govern the accusative in the active voice, it can have no passive, but impersonally.—Thus we say, "I resist you," *Resisto tibi*, and, therefore, not *Tu resisteris*, but *Tibi resistitur*, "You are resisted,"—the verb being impersonal.—"You hurt me," *Noces mihi*. "I am hurt," *Mihi nocetur*, not *Ego noceor*.—For the same reason we cannot say, *Ego possum noceri*, "I can be hurt,"—but *Mihi noceri potest*, that is, *Id potest noceri mihi*. For the verb being used impersonally in the passive voice, the person cannot be admitted as a nominative, either to the verb itself, or to its governing verb. "*Quaquam mihi quidem ipsi nihil jam ab istis noceri potest.*" *Cic. in Cat. iii.* "Though I cannot now in any respect be hurt by them." Hence, also, though we may say, with Cicero, "*Ut neque rogemus res turpes, nec faciamus rogati,*" *De Amic.*, we cannot say, *Ut neque petamus res turpes, nec faciamus petiti*; because *petere* does not govern the accusative of the person interrogated or petitioned, in the active voice.

The reader has been informed, that verbs of "Advising," and, consequently, verbs of "Persuading," or "Advising with effect," are followed by *ut*. Hence *Persuadeo*, in this sense, is generally followed by the conjunction. But when *Persuadere* signifies "To persuade," or, "To

convince," it is better, for the sake of perspicuity, to join it with the infinitive mood. Thus, if we say, "He persuaded me to be," it is rendered, *Mihi persuasit, ut essem*. "He persuaded me, that I was," *Mihi persuasit, me esse*. "I could never be persuaded to take," *Mihi nunquam persuaderi potuit, ut sumerem*. "I could never be convinced, that I took," *Me sumpsisse*. An attention to this admonition, will very frequently prevent ambiguity.

EXERCISE.

After this he sent for his sons, and thus addressed them : "My life is now drawing to a close ; but I hope, that I shall live hereafter, and be happy. I never suffered myself to be persuaded, that the soul lives, as long as it is in the body, and dies when it quits it. Nothing resembles death, more than sleep ; yet it is in sleep, that the soul of man clearly shews its own divinity. With regard to my body, when I am dead, I charge you to enclose it, neither in gold nor silver, but to restore it to the earth, the common mother of us all. Farewell, my sons ; farewell, all ye friends." When he had said this, he covered his head, and soon afterwards breathed his last.

OBSERVATIONS.

MINARI.

DENUNCIARE.

The former of these verbs is always used in an unfavourable sense, signifying, "to hold out," or "threaten, evil ;" the latter also generally occurs in a bad sense, but sometimes denotes "to announce good." "*Crucem minari.*" *Cic.* "To threaten crucifixion." "*Non periculum, sed præsidium, denunciant.*" *Cic.* "They do not threaten danger, but announce protection."

SECURUS.

TUTUS.

SALVUS.

SOSPES.

INCOLUMIS.

Securus, i. e. *Sine cura*, means "Fearless," or "Free from apprehension of danger," "Regardless," or "Free

from concern." "Cum mare compositum est, *securus* navita cessat." *Ov.* "The sailor *secure*, or *thinking himself safe*, rests."

Tutus means "*Absolutely safe*," or "free from danger." Thus, we may say of a person in danger, but not aware of it, *Securus est, sed non tutus*, "He is *secure*, or not apprehensive of danger, but not *safe*." "Fluctibus ejectum *tuta* statione recepi." *Ov.* "In a station *safe*," or "free from danger."

Salvus, means "*Safe*," "*unhurt*," "*in good health*."—"Salvum gaudeo te advenire." *Plaut.* "*Salvus* sis adolescens." *Plaut.* It is applied also to inanimate things, as "*Fide salva*." *Cic.*, that is, *Fide servata vel illæsa*. "*Honour being safe*."—"Salvis legibus." *Id.*

As *Tutus* signifies "*Safe*," or "*Free from danger*," so *Sospes* means "*Safe*," or "*Free from harm*," whether in relation to past, or future dangers, though most commonly applied to the latter, to which, indeed, Dumesnil seems to me, rather improperly, to confine it. "Sensim superattolle limen pedes nova nupta; *sospes* Iter incipe hoc." *Plaut.* "Commence this journey *safe*, or *free from harm*." "Venusinæ Plectantur silvæ, te sospite." *Hor.* "Let the Venusian woods suffer, you being *free from harm*."

Incolumis seems to have, strictly, no necessary reference to the existence of any evil or danger. It denotes, "*safe*," or "*alive*," opposed to "*extinct*;" also "*whole and sound*," opposed to "*impaired*," as, "*Incolumi* nam te ferrea semper erunt." *Suet.* "You being '*safe*,' or '*alive*,' alluding also to his power being *unimpaired*."

ASTRUM.

SIDUS.

STELLA.

Astrum is applied to any of the heavenly bodies. Cicero says, "Moveri autem solem, et lunam, et sidera," and immediately afterwards includes these under the general name of *Astra*.

Stella properly means, "One of the stars," whether fixed or erratic, including also the moon. Sometimes it is taken for *Sidus*, as "*Singulas enim stellas numeras deos, easque aut belluarum nomine appellas, ut caprum, ut lupum, ut leonem.*" *Id.*

Sidus means "A constellation," or collection of fixed stars. This distinction, however, is not universally observed. Tacitus says "*Sidus cometes;*" and *Sidus* is sometimes used for *Stella*.

COMA.

CAPILLUS.

CÆSARIES.

CRINIS.

Capillus, quasi *Capitis pilus*, means, "The hair of the head in general;" *Coma*, "The hair of the head, more or less dressed." The latter is applied also to denote "The wool," or "hair" of animals in general, as "*Comæ ovium.*" *Col.*—and also, "The leaves" of trees, and "tops, or flowers" of plants, as "*Comæ arborum.*" *Hor.* *Cæsaries*, a *cædendo* is particularly applied to "The hair of a man's head"—the women, among the Romans, wearing theirs long. We sometimes, however, but very rarely, find it applied to the hair of females. "*Cæsariem effusæ nitidam per candida colla.*" *Virg.* *Crinis*, (*α κρίνω*), "Hair plaited, or in tresses."

EXERCISE.

When Ptolemy Euergetes was setting out on his expedition into Syria, his queen, Berenice, who tenderly loved him, fearing the dangers to which he might be exposed, made a vow to consecrate her hair, in case he should return home safe. The prince returned not only safe, but crowned with victory. Whereupon Berenice, that she might discharge her vow, immediately cut off her hair, and dedicated it to the gods. But it being lost by the negligence of the priests, Ptolemy was much offended and threatened to punish them for their carelessness. Upon this, Conon of Samos, a celebrated mathematician, gave out, in order to appease the king's anger, that the queen's hair had been taken up to heaven, and converted into a constellation.

OBSERVATIONS.

CUM.

QUANDO.

ECQUANDO.

"*Cum*," says Dumesnil, "refers to the occasion; and *Quando*, refers to the time." To enable the reader to distinguish the proper use of each, his attention is requested to the following particulars; 1st. *Quando* is used interrogatively: *Cum* is never so employed. If we say, "When shall I see you?" we must render it, "*Quando ego te videbo*?" *Plaut.*—and not, *Cum ego te videbo*?

2dly. *Quando*, being an interrogative, may be used indefinitely; *Cum* is never taken indefinitely. "I cannot even conjecture when, or where, I am to see you."—" *Quando* (not *Cum*) vel ubi te visurus sim, ne suspicari quidem possum." *Cic.*

Hence, 3dly, the clause with *quando* may be the subject of a preceding verb; the clause with *cum* cannot—"I asked him, when he intended to set out," *Quando profecturus esset, quæsi*. The subject of the question is the former clause of the sentence; and *cum* would be here inadmissible.

Ecquando is distinguished from *quando*, by its implying indignation, or contempt, in the speaker. It is also distinguished from *Quando*, by its not being taken indefinitely, but always interrogatively.

SUBINDE.

IDENTIDEM.

Subinde, says Dumesnil, means, "Soon afterwards." *Identidem*, "Frequently," or "Pretty often."

Noltenius is of opinion, that the proper and original signification of *subinde* was "soon afterwards," and that it was not, till the time of Quintilian, that it came to be used for *identidem*, "every now and then."

This explanation, though disputed, seems to be well

founded. The etymology of the term evidently points to the signification of "soon afterwards." When Horace says, "Sparge subinde," *Sat. ii. 5, 103*, it may certainly be rendered, "Immediately after," though generally translated "Every now and then." In writers *Argentæ ætatis*, it is frequently used for *Idemtidem*; we are inclined, however, to recommend the latter, in preference to *subinde*, to denote "every while," or "every now and then."

The verb *Petere* is thus construed, *Petere aliquid*, "To ask any thing, in order to receive it." *Petere aliquem*, "To attack any one." *Petere locum*, "To go to a place." *Petere pœnas ab aliquo*, "To take satisfaction," or "To inflict punishment on any one." *Petere ab aliquo*, "To request of any one."

EXERCISE.

Information was given to Cæsar Augustus, that Lucius Cinna was laying snares for his life. He was told, when, where, and how, he meant to attack him. Augustus, having heard this, ordered a meeting of his friends to be called against the day following; and, in the mean time, he passed a very restless night. Groaning every now and then, he uttered to himself various, and discordant expressions. "What!" said he, "shall I suffer my enemy to walk in security, while I am thus anxious? Shall he not suffer punishment, who hath determined to take away a life, which has been in vain attacked in so many battles?" His wife interrupted him, and said, "You have hitherto profited nothing by severity; try now, what effect clemency will produce."

OBSERVATIONS.

ARBITER.

TESTIS.

The former may be defined to be *Qui suis oculis videt, suisve auribus audit*. Thus *sine arbitro* would mean *ne-mine vel vidente vel audiente*.

Testis means "A witness," chiefly in a cause, or trial, before a court, "One, who bears testimony."

INIMICUS.

HOSTIS.

ADVERSARIUS.

Inimicus, i. e. *non amicus*, is a man bearing enmity to another individually, that enmity being of a private nature. *Hostis* is an avowed and public enemy. It may be defined in the words of Raderus, "Qui nobis, vel cui nos publice bellum indicimus."

It does not, however, necessarily imply that enmity, which is signified by *Inimicus*. A person may be *Hostis*, that is, "hostile to our country, or to our party;" but not *Inimicus*, or at personal enmity with us as individuals. "Multi, qui de castris visundi aut spoliandi gratia processerant, volentes *hostilia* cadavera, *amicum* alii, pars hospitem reperiebant." *Sall.* "Tantus furor Spartano-rum erat, ut duobus bellis impliciti, suscipere tertium non recusarent, dummodo inimicis suis hostes acquirerent." *Just.* iii. 6. "Public enemies to those, who had feelings of enmity to them." This is the distinction between *Hostis* and *Inimicus*, considered as synonymes. The original meaning of *hostis* is thus explained by Cicero, "*Hostis* gratiosum aliquando nomen, et sine invidia, nunc vero inimicitias denunciat." *Cic.* "*Hostis* apud majores nostros is dicebatur, quem nunc peregrinum dicimus." *Cic.*

Adversarius means "An antagonist," "A competitor," "An opponent," chiefly in controversy, or law suits. It implies no fixed enmity. Cicero, speaking of Antony, says, "Ego semper illum *hostem* appellavi; cum alii *adversarium*."

PRIMO.

PRIMUM.

The latter denotes "in the first place," or "for the first time;" the former "at first," or "in the beginning."

This distinction is so far observed, that, though we find *primo* often used for *primum*, “in the first place,” *primum* is seldom, if ever, used for *primo*, “at first.”

EXERCISE.

Augustus thanked his wife, and immediately sent for Cinna. When he came, Cæsar having removed all witnesses, ordered a chair to be set for Cinna: then addressing him, he thus said, “In the first place, I request of you not to interrupt me, while I am speaking: when I have done, you shall be allowed to answer for yourself. Though I found you in arms against me, and saw you were my enemy, I spared your life, and granted you your property: this day you are so rich, that even the conquerors envy the conquered. When you were a candidate for the priesthood, I passed by several persons, whose parents had served with me, and gave it to you; yet, though these things are so, you have formed a design against my life.” He said no more; and from that moment he found Cinna one of his warmest, and most faithful friends.

OBSERVATIONS.

AGRESTIS.

RUSTICUS.

Rusticus is opposed to *Urbanus*, and means “What belongs to the city.” Hence it means “Unpolished,” “Uncouth,” or “Clownish.” “*Rustici* delinquent minus, quam *urbani*.” *Plaut.*

Agrestis is opposed, not only to *Urbanus*, but also to *Oppidanus*, implying “What belongs to the country,” as opposed to “What belongs to the city (*Rome*), or to any town or village.” Hence it generally implies a greater degree of uncouthness, wildness, and rusticity, than the term *Rusticus*. Every person, not an inhabitant of Rome, was named *Rusticus*, and every person not living either in Rome, or any provincial town or village, *Agrestis*.

ADJUVARE.

AUXILIARI.

OPITULARI.

SUCCURRERE.

SUBVENIRE.

Adjuvare is a generic term, denoting "to help forward," "to promote," or "to second," any person or thing, by any means whatever, either voluntarily or otherwise. Thus we have "*Adjuvare consilio.*" *Cic.* "*Adjuvare opera.*" *Tac.* "*Adjuvare facultatibus.*" *Cic.* "*Adjuvare auxiliis.*" *Liv.* "*Adjuvabat eorum consilium.*" *Cæs.* "It strengthened their advice." "*Adjuvat injuriam.*" *Cic.* "Promotes the injury." "*Mærorem adjuvare,*" *Cic.* "To enhance the sorrow." "*Hujus consilii effectum primo morata tempestas est, mox adjuvit.*" *Curt.* "Advanced," as opposed to "retarded." "*Martis auxilium, quo adjuvit victoriam.*" *V. Max.* Here *auxilium* expresses the voluntary aid furnished, or the means, by which the victory was forwarded. "*Deos Alexandro propitios, cujus victoriam semper etiam hostis adjuvisset.*" *Curt.* Here voluntary or intentional service is excluded.

Auxiliari, ab *augere*, denotes "to furnish the agent with an accession of strength:" but it differs from *adjuvare*, which always expresses the augmentation of the cause, and therefore of the effect, whether good or evil; *auxiliari* denoting the mitigation of an evil by abating the cause. "*Formidatis aquis auxiliari.*" *Ov.* "To relieve the dropsy." "*Malo auxiliari.*" *Ov.* "To remedy an evil." "*Hujus adjuvas insaniam.*" *Plaut.* "You encourage," or "promote, his madness." *Insaniæ auxiliaris* would have the contrary meaning.

Opitulari is *indigentibus opem ferre*. *Subvenire*, and *succurrere*, i. e. *festinanter subvenire*, denote "to relieve those, who are in difficulty or embarrassment." These three verbs always imply that the object is in need of assistance, and in this they differ from the other two, which do not necessarily involve this conception. "*Majores vestrum, miseriti plebis, decretis suis inopiæ opitu-*

lati sunt." *Sall.* "Equites subvenientes periculo eximere." *Tac.* "Catilina cum expeditis . . . laborantibus succurrere." *Sall.* We sometimes find *succurrere* and *subvenire* in the same member of the sentence. "Succurrit illi Varenus, et laboranti subvenit." *Cæs.* "Ran up to his assistance, and came to his relief;" also *subvenire* and *adjuvare*, as "Subveni et adjuva." *Plaut.* Valla remarks that we may say *auxilium dare*, and also *auxilium ferre*; not, however, *opem dare*, but *opem ferre*.

It is to be observed, that the expressions "One another," "Each other," &c., are elliptical, and that the ellipsis should be supplied, in order to ascertain how the correlative words should be rendered. Thus, "they engaged, and slew one another," *Congressi sunt, et alius alium interfecerunt*, that is, "They slew, one slew another," so that *Alius* is the nominative to *interfecit*, [understood, "They engaged with each other," *Alter cum altero congressi sunt*, that is, "They engaged, one (engaged) with the other," *Alter* being the nominative to *congressus est* understood.—"They gave to each other," *Alter alteri dederunt*; that is, "Each gave to the other," *Dederunt, alter alteri dedit*. These phraseologies may be varied thus, "They vied with one another," *Inter se certarunt*, "They love each other," *Sese mutuo amant*. "Brutus and Aruns slew each other," *Brutus et Aruns invicem se occiderunt*.

EXERCISE.

When a boar, of huge size, was destroying the cattle on Mount Olympus, and likewise many of the country people, persons were sent, to implore the assistance of the king. Atys, one of the king's sons, a youth of enterprising spirit, urged his father to let him go, and assist in killing the boar. The king, remembering a dream, in which he saw his son perish by a spear, refused, at first, to permit him to go; reflecting, however, that the tooth of a wild beast was not to be dreaded, so much as the pointed steel, he consented. The youth, accordingly, set out, and while all of them were eagerly intent on slaying the

boar, and vying with one another, which should be the first to strike him, a spear, rashly darted by one of the country people, missing its aim, pierced the heart of young Atys, and thus realized his father's dream.

OBSERVATIONS.

JUCUNDUS.

GRATUS.

Jucundus à *juvare* is applicable to whatever gives pleasure or delight, corporeal or mental; *gratus* means "acceptable and obliging," strictly implying the act of a voluntary agent. *Jucundum* id est, quod alteri est causa gaudii; *gratum*, pro quo nos sentire debemus. *Vid. Poppm.* *Grata* est ægro medicina, verum *injucunda*. "Amor tamen *gratus* et optatus; dicerem *jucundus*, nisi id verbum in omne tempus perdissem." *Cic.* "Acceptable and obliging—I should even call it a source of delight, if delight were not a word, to which I had bidden farewell for ever."

Though *gratus* is strictly applicable to the kind offices of a voluntary agent, it is often applied by the poets to physical objects.

FALLIT.

FUGIT.

PRÆTERIT.

LATET.

Me fallit, *Me fugit*, *Me præterit*, are equivalent expressions, denoting, "It escapes my notice," or "my observation." *Latet me* and *Latet mihi*, though they occur in Justin, Pliny, and some other prose writers of inferior name, should be avoided.

The junior reader may require to be reminded, that the relative agrees with the antecedent, not only in gender and number, but also in person.—Thus, *Ego qui lego*, "I who read." *Tu qui scribis*, "Thou who writest," *Pater noster qui est*, "Our Father who is." Here the antecedent *Pater* is the subject spoken of. *Pater noster qui es*, "Our Father, who art." Here *Pater* is the object spoken

to, and the antecedent is the pronoun singular of the second person—thus, *O tu Pater, qui es*, “O thou, who art.” This rule is violated in the following example. “In atriis tuis Jerusalem, Jerusalem quæ ædificatur, ut civitas.” For the reason just now given, it should be *Ædificaris*.

When a future action is to be expressed, not indefinitely, in regard to its completion, but as perfect, the tense, called the future subjunctive, but more properly the future perfect, should be employed, and not the future of the indicative. Thus, “You will do a thing very acceptable to me, if you will treat him in such a manner.” “*Pergratum mihi feceris, si ita eum tractaris.*” *Cic.* That is, “You will have done.” This phraseology is very common in Cicero; and there is a peculiar propriety in marking the completion of the favour, as contemporary with the completion of the action.

EXERCISE.

Cicero greets Servilius—“My friend from Laodicea, I value more since my departure; because I have, in many things, experienced him to be a grateful man. It was, therefore, with no small pleasure, I saw him at Rome: for it cannot have escaped your observation, who have done kindnesses to many persons, that very few are found grateful. You will do me a singular favour, if you will manifest to him your value for me—that is, if you will take him under your patronage, and assist him, as far as you can, consistently with honour, and your own convenience. This will be highly acceptable to me; and I earnestly entreat you to do it. Farewell.

OBSERVATIONS.

ANIMOSUS.

FORTIS.

STRENUUS.

Animosus is an attribute of the soul; *fortis*, strictly, is an attribute of body, denoting “strength and firmness.”

While *fortis*, therefore, may be defined generally, *Va-*

lidis viribus præditus, and specially, *Animi virtute præditus*, *animosus* may be explained, as denoting *Animi vehementiam habens* ; referring to the spirit and ardor of the soul ; whereas *fortis* points chiefly to the strength, and unshaken firmness of the mind.—*Strenuus* means “ active,” “ full of energy,” and, as distinguished from *animosus*, and *fortis*, always refers to *action*, being applied to a person characterised by acts of prowess. *Fortis*, as a synonyme of *animosus*, is opposed to *timidus* ; and *strenuus*, as referring to action, is opposed to *ignavus*. “ *Compertum habeo, neque ex ignavo strenuum, neque fortem ex timido, exercitum oratione imperatoris fieri.*” *Sall.*

The English pronoun *What*, not taken interrogatively, involves both antecedent and relative, as “ I believe, what you say,” that is, “ I believe that, which you say,” “ *Amat, quod tu das,*” *Ter.* “ She loves, what (that, which) you give.” *Amat id, quod tu das.*

EXERCISE.

If I had been Cæsar, I would have dealt thus with the king of the Gauls. “ Brother,” I would have said, “ some evil genius raised this war between us ; nor has the contest been for life, but for sovereignty. You, to the utmost of your power, shewed yourself a brave and active soldier ; fortune, however, favoured me, and made you a prisoner, from being a king. What happened to you, might have happened to me ; and your disaster reminds us of the instability of all human things. I give you your life ; I give you your liberty ; and I receive you as a friend, instead of an enemy. Henceforth let us vie with each other in good offices ; and let the subject of our contention be, not which of us shall have the more extensive sway, but which of us shall reign with the greater moderation.

OBSERVATIONS.

URERE.

CREMARE.

The former of these verbs denotes simply, “ To burn ;” the latter, “ To burn to ashes.”—The former is applied to

material and immaterial substances ; the latter to material objects only. *Cremare* expresses the effect of heat ; *Urere* the effect of heat or cold. "Nullum desperationis majus indicium esse, quam quod urbes, quod agros suos urerent." *Curt.* "Hunc amor, ira quidem communiter urit utrumque." *Hor.* "Uro hominem." *Ter.* "I nettle the man." In the two last examples it is applied to the mind. "Pernoctant venatores in nive, in montibus *uri* se patiuntur." *Cic.* Here it denotes "To be pinched with cold." Sometimes it signifies "To be pinched by pressure."—"Ut calceus olim Si pede major erit, subvertet; si minor, uret." *Hor.* "Omnes collegas suos vivos cremavit." *Val. Max.* "He burned them to ashes."

GAUDERE.

LÆTARI.

We find sometimes an emotion, or passion of the mind, and the expression of that emotion, denoted by distinct terms. Thus, *Dolor*, "Pain of body," or "Grief of mind." *Fletus*, *Ejulatus*, *Tristitia*, "The expression of grief, by tears, wailing, sadness of countenance." *Misereor*, "I pity;" *Miseror*, "I deplore," or "express my pity." Sometimes we find the emotion, and the expression of that emotion, denoted by the same term ; thus, *Admirari* signifies "to admire," and also "to express admiration." "Diodoro quid faciam Stoico, &c., quem et *admiror*, et diligo." *Cic.* Here is signified, merely, the sentiment of admiration.—"His ultro arrideo, et eorum ingenia *admiror* simul." *Ter.* The verb *Admirari* denotes here an expression of the sentiment, "I praise their parts," or, "I express my admiration of their talents."—*Lugere* signifies "to mourn," or "grieve for a deceased friend or relative," and also "to wear mourning, as an expression of grief."—*Mærare*, "to be deeply affected with grief," and also "to express that grief by countenance, or aspect."

Gaudere denotes "to feel the calm and rational emo-

tion of joy;”—*Lætari*, “to be overjoyed,” or “to be transported with joy.” Cicero ranks *Lætitia* among the “*Perturbationes animi*,” or “*Appetitus vehementiores*,” (See *Tusc. Quæst.* lib. 4,) and observes, that *Lætitia* occasions “*Profusam hilaritatem*,” “*Extravagant gaiety*,” “*Intemperate gladness, or mirth*.” In the following passage, he expresses his disapprobation of this excessive joy. “*Atque ut diffidere decet, timere non decet; sic gaudere decet, lætari non decet, quoniam docendi causa a gaudio lætitiâ distinguimus.*” *Cic. Tusc. Quæst.*

It is to be observed, however, that *Lætitia* and *Lætor* do not always denote “*Unbecoming triumph*,” or “*Intemperate joy*.” Cicero himself, speaking of his own deportment, where no censure is intended, says, “*Nulla enim re tam lætari soleo, quam meorum officiorum conscientia.*” *Fam. Ep.*

As vehement passions manifest themselves by gestures, countenance, or external actions, *Lætor* and *Lætitia* denote not only the feeling, or emotion, but also the expression of joy. A. Gellius defines *Lætitia* to be “*Exultatio animi quædam cum gaudio efferventiore.*” *Lib. ii. cap. 26.* “*Gaudium*,” says Noltenius, “*est quum animus ratione movetur placide et constanter; Lætitia, quum animus affectum suum prodit per actus externos.*” Accordingly we find *Gaudium*, “*The emotion of joy*,” opposed to *Luctus*, “*The passion of grief*,” and *Lætitia*, “*Gladness*,” or “*The manifestation of joy*,” to *Tristitia*—and *Mæror*, “*Sadness of countenance.*” “*Ex summa lætitia atque lascivia, quæ diuturna quies pepererat, repente omnes tristitia invasit.*” *Sall.* “*Ita varie per omnem exercitum lætitia, mæror; luctus, atque gaudia agitabantur.*” *Id.*

Gaudere, therefore, appears to be distinguished from *Lætari* by these two circumstances:—1st. The former always expresses “*joy rational and temperate*,” the latter, sometimes, “*a transport of joy.*” 2dly. The one denotes

the simple emotion ; the other the expression of that emotion ; and it is this latter circumstance, which seems to constitute the chief distinction.

VIR.

HOMO.

Vir means "A man," in contradistinction to "A woman," or "A boy," *Vir* est, non *femina*—*Vir*, non *puer*. *Homo* denotes "One of the human species," as opposed to a being of another species, to one of a superior, or one of an inferior, order.—*Homo*, non *deus*, "A man, not a god." *Homo*, non *bellua*, "A man, not a brute." Hence, as denoting merely a being having the form of humanity, *homo* is used to express "a slave," or "the lowest of the species." "Habebamus tunc Cappadocem hominem." *Petron.* i. e. *Servum*. *Homo*, however, is sometimes used for *vir*, thus, "Mi homo, et mea mulier." *Plaut.*

Vir, being employed to denote "A man," not a woman, or a boy, and implying those qualities and properties which constitute the *Man*, is used, as a term of respect ; and hence it often signifies, emphatically, "A hero."—*Homo* being applicable to any of the human species indiscriminately, implies no peculiar merit, or excellence, in the individual, to whom it is applied ; and is used indifferently for men of any class, or character.

EXERCISE.

Pyrrhus, having attacked the city of the Argives, was slain in the night time, and was found dead in the streets next morning. Alcioneus, the son of king Antigonus, having cut off his head, carried it to his father, and threw it down at his feet ; on which Antigonus chid him in severe terms, for rejoicing at the fate of so great a man, unmindful of the instability of all human things. After this he took up the head, and, having restored it to the body of Pyrrhus, caused him to be honourably burned ; and having inclosed his bones in a golden urn, he gave them to his son Helenus, to be carried into Epire.

OBSERVATIONS.

PRUDENTIA.

SAPIENTIA.

These words agree, in signifying knowledge. The former, however, denotes merely that knowledge, by which we distinguish things good, evil, and indifferent. "*Rerum bonarum et malarum, neutrarumque scientia. Partes ejus memoria, intelligentia, providentia.*" *Cic.* *Sapientia* implies more than this, including *prudentia*, *scientia*, and *cognitio*, or knowledge generally. And, while the former is confined to human things, the latter is extended to things divine. "*Quæ (prudentia) est rerum expetendarum fugiendarumque scientia; illa autem sapientia, quam principem dixi, rerum est divinarum, atque humanarum.*" *Cic.*

HUMILITAS.

MODESTIA.

Humility, considered as the name of a Christian grace, denotes that lowliness of mind, of which we are conscious, when we reflect, what we are in the eye of our Maker. For this virtue, the Latins had no name; the term *humilitas*, implying "lowness," as opposed to "height," and metaphorically "meanness," and "abjectness." "*Sidera inter se altitudine, et humilitate distantia.*" *Cic.* Here it is literally opposed to *altitudo*. In the following passage, it denotes, metaphorically, "abjectness," as opposed to dignity. "*Quis enim erat, qui non videret, humilitatem cum dignitate contendere?*" *Cic.* When the term *humility* is used, as synonymous with *modesty*, it denotes the absence of pride, vanity, and arrogance, in relation to our fellow-creatures. In this sense it may be rendered, though not with strict precision, by *modestia*; but as the name of a Christian virtue, it is incapable of translation into the Latin language by a single term.

ABLATIVE ABSOLUTE.

After carefully perusing the observations, which we

have already offered, on the ablative absolute, the learner should attend to the following examples: "The king having said these things, the ambassadors departed," *Rege hæc locuto, legati discesserunt*. In this example, the Latin exactly corresponds to the English, the verb being deponent, and the signification of its perfect participle, *Having spoken*. The substantive *king*, with which the participle agrees, not being the nominative to any verb, or a regimen to any word in the sentence, is, therefore, put in the ablative absolute. It is to be observed, however, as we have just now remarked, that the Latin precisely corresponds to the English, and is a close translation of it. But, if instead of a deponent verb, we employ a passive verb, the meaning of the perfect participle of which is *Being*, and not *Having*, the English must be turned, so as to make it tally with the Latin. Thus, "These things being said by the king, the ambassadors departed," *His a rege dictis, legati discesserunt*.

Cellarius observes, that *a* or *ab*, after a passive verb, does not always signify *by*, or denote the efficient cause, if the verb in the active voice admit the same preposition after it. Thus, *Redimere ab aliquo* signifies "To ransom from any one," as *A prædonibus redemerunt*, "They ransomed from the robbers;" strictly, therefore, he observes, *Redempti a Christo*, signifies, "Redeemed from Christ," not "*by* Christ."

It may be questioned, whether the meaning of the expression be strictly, what Cellarius affirms; for *a*, or *ab*, after a passive verb, is uniformly employed to denote the principal agent; but it cannot be denied, that the expression is ambiguous. Perspicuity, therefore, requires that, in such cases, *by* and *from* should be carefully distinguished. For, if we say, *Pax ab iis petita est*, to denote either, "Peace was asked by them," or, "Peace was asked from them;" it must be impossible, in many cases,

to determine, which is the intended meaning of the expression. Thus also, if we say, *Ab iis impetrata est*, to signify either, "from them," or "by them," the context only can determine, which of the two interpretations is to be adopted. To avoid this ambiguity, we should employ *a*, or *ab*, after the passive verb, to express the principal agent, and *de*, *e*, or *ex*, for *from*. Thus, *Ab eo quæsitum est*, "It was asked by him," or "He asked." *Ex eo quæsitum est*, "It was inquired of him," or "He was asked." Inattention to this rule has produced many ambiguities. It is necessary here to offer another caution to the junior reader, respecting the use of *a*, or *ab*, after a passive verb. Some passive verbs, when followed by a noun in the ablative case, frequently express the same thing with the neuter verb, of cognate import with the noun. Thus, *affici dolore—gaudio—metu*, are the same as *dolere—gaudere—metuere*. "To grieve," "to rejoice," "to fear." But, when the verb denotes not "to be affected with," or "to feel these emotions," but "to be influenced," or "governed by them," the preposition must be expressed; thus, "*Gratiam illum . . . a qua te affici non magis potuisse demonstras, quam Herculem Xenophontium illum a voluptate.*" *Cic.* "You were no more capable of being influenced by good will, than Hercules was by pleasure."

Heusinger has observed, that *quam primum* is often confounded by modern writers with *quum primum*. The former means, "as soon, as possible," the latter, "as soon as," equivalent to *simul ac*, or *ubi primum*, and "when first."

EXERCISE.

True wisdom never fails to be accompanied with humility. Certain Ionian young gentlemen having bought from Milesian fishermen a single cast of a net, as soon as the net was drawn on shore, a golden tripod made its appearance. The fisher-

men affirming, that they had sold only what fishes should be taken, and the young men maintaining, that they had a right to every thing contained in the net, a dispute arose between them concerning the property of the tripod. To put an end to this dispute, they consulted the oracle at Delphos, who ordered it to be given to the wisest man in Greece. They gave it, therefore, to Thales, he to Bias ; and, having gone through the other wise men of Greece, it came at last to Solon ; who saying that God only excelled in wisdom, advised it to be sent to the oracle of Apollo.

OBSERVATIONS.

OFFICIUM.

MUNUS.

The former is the generic term, denoting every religious, moral, or political obligation, expressing, what we owe to the Supreme Being, to our neighbour, and to ourselves. *Munus* has no reference to personal duty, but implies an obligation to others. They are each applicable to every office, or post, civil, military, or religious. When they are contradistinguished, *munus* denotes the business, rights, or functions of the office. "Video . . . virum, cui præficias officio, et muneri." *Cic. de Rep.* ii. 42. "Remisso officiorum munere." *Suet.*

In the Latin language, the distinction between the active and the passive voice is, by prose writers, strictly observed, but in English the former is frequently employed for the latter. This idiom deserves attention. We say, for example, "The grass cuts easily." "The wine drinks harsh." "The cloth soon tears." In these examples, the verb evidently has a passive signification ; for the subject is neither active nor neuter, but clearly acted upon. If I say, "He delights in reading," the verb has evidently a passive meaning, under an active form. Its nominative does not act ; but is, on the contrary, acted upon. Accordingly in Latin, we find either the passive verb employed, as *Delectatur legendo*, "He is delighted with reading," or, if the active verb be used,

the person is still represented as receiving the action of the verb (*verbi transitus*) as *Delectat eum legere*, "He delights to read," "He is delighted with reading," and, literally, "To read delights him."

It is remarked by Mr. Pickbourn, in his dissertation on the English verb, that the use of the form *amatus fui* for the preterite passive is very uncommon; and that, though it cannot be pronounced ungrammatical, the form *amatus sum* is far preferable. He states that, "after reading a great part of Victor, Eutropius, Nepos, Justin, Cæsar, Sallust, Cicero's Orations, Phædrus, Ovid's Metamorphoses and Tristia, Virgil, Horace, Terence, and Juvenal, he was able to collect only three-and-twenty instances of *fuit* being joined to a perfect participle." Our attention was drawn to this subject by Mr. Pickbourn's Dissertation, which we perused immediately after its publication; and we have found in the course of our reading, that a combination of the perfect participle with *fuit* very rarely occurs. It would seem also, that in several of those examples (we will not say in all) in which it does occur, the predicate has the character of a participial or adjective, rather than of a participle. Justin uses it as a participle with *fuit* far more frequently than any other prose writer.

EXERCISE.

Cambyses, king of Persia, was immoderately addicted to drinking. Præxaspes, one of his dearest friends, advised him to drink more sparingly, saying, that drunkenness was shameful in a king. Cambyses replied, "I will immediately shew you, that, after drinking, my hands and eyes can do their duty." He then drank more freely, than on other occasions: and being intoxicated, he ordered Præxaspes's son to stand at a distance, with his left hand raised above his head. Then he bent his bow, and pierced the heart of the youth, asking his father at the same time if he had a steady enough hand. Such was the cruelty of this monster. The man, who delights in the misery of others, is unworthy of life.

OBSERVATIONS.

PECUNIA.

NUMMUS.

The distinction between *Pecunia* and *Nummus* appears to be, that *Pecunia* means "any property," whether consisting of slaves, cattle, lands, houses, money, or any moveable effects — whereas *Nummus* always refers to "Coin," or "Stamped money." "Ad extremum pecunia, quo uno nomine continentur omnia, quorum jure domini sumus." *August. de l. arb.* i. 15. "Hoc cuiquam ferendum putas esse, nos ita vivere in *pecunia* tenui?" *Cic.* "That we should thus live in narrow circumstances," or "with a scanty fortune?" It is generally, however, used in a more limited sense, as equivalent to *nummi*.

Pecuniosus and *Locuples* are thus distinguished by Cicero, agreeably to their original import, "Multaque ditione ovium et boum, quod tunc erat res in pecore, et in locorum possessionibus, ex quo pecuniosi et locupletes vocabantur." *Cic. Frag.*

Nummus, as has been observed, denotes coin. "Si sapiens adulterinos *nummos* acceperit," *Cic.* "Counterfeit money." "Sed nunc omnia ista jacere puto propter *nummorum* caritatem." *Cic.* "On account of the scarcity of money."

Pecunia, if used for money, implies, uniformly, money in general; *Nummus* often denotes one particular piece of money, generally, the *Sestertius*, i. e. *Semistertius* marked LLS or HS, equal to two pounds and a half of brass, or to the fourth part of a *Denarius*. The *Sestertius* was a silver coin, and was equal, in our money, to one penny, three farthings, and three-fourths of a farthing.

It is very common in English, when reflex action is implied, that is, when the person, or thing, acting, is likewise acted upon, to suppress the pronoun after the verb.

We say, in English, either, "He behaves," or "He behaves himself;" but, in Latin, we must say, "*Sese gerit.*" In English we say, "He turned himself away from the sight," or "He turned away from the sight;" but, in Latin, we must say, *A spectaculo sese avertit.* In the same manner, if the English verb be intransitive, and the Latin verb transitive, the pronoun must be expressed after the verb—thus, "They interfered," *Illi sese interposuerunt*, that is, "They interposed themselves." Among the poets, the pronoun is frequently omitted—thus, "Jam nox humida cœlo præcipitat." *Virg.* for *Præcipitat se.* "Volventibus annis." *Virg.* i. e. *Sese volventibus.* Sometimes, in prose, we find the active verb used reflexively, without the pronoun—thus, "Multi jam menses transierant, et hyems jam præcipitaverat." *Cæs.* It is necessary, however, to admonish the scholar, never to employ the active verb in this manner, unless warranted by unexceptionable authority.

It has been already observed, that *Homo*, denoting any one of the human species, whether man, woman, or child, expresses no peculiar excellence of any individual of that species, and that *Vir*, on the contrary, implies a pre-eminence. "Monebat (Alexander) quemadmodum Dario majorem turbam hominum esse, sic virorum sibi." *Just.* xi. 3, "He admonished them to consider, that as Darius had a greater number of persons, so *he* had a greater number of men." Hence *homo* is sometimes used contemptuously, and may be employed to express the ideas annexed to the English term "fellow," when used in a disrespectful sense.

EXERCISE.

A certain maid servant had received a sum of money from two strangers, on this condition, that she should not restore it, unless both of them were present. Some time afterwards, one of them returned to her: and pretending, that his companion was dead, carried off the money. Afterwards came the other also, and demanded it. The poor girl was at a loss, what to do:

having neither money, nor friends to defend her, she was actually reduced to that state of despair, as even to think of putting an end to her existence. Demosthenes, having heard the affair, interposed in her behalf, and said to the man ; “ The woman is ready to return the money, but unless you bring your companion, she cannot do it consistently with her engagement.” On this the fellow went away.

OBSERVATIONS.

ORTUS.

ORIUNDUS.

Ortus, according to Noltenius, and other critics, respects the circumstances of one’s birth ; *Oriundus*, those of one’s ancestors ; the former, referring to one’s immediate descent ; the latter, to the origin of the family. Hence we say, *Romæ ortus*, “ born at Rome ;” but *Roma oriundus*, and not *Romæ*, “ descended from a Roman origin.” “ Hippocrates et Epicydes, nati Carthagine, sed oriundi a Syracusis.” *Liv.* Here *Orti*, might be substituted for *Nati*, but not for *Oriundi*.

The following phrases deserve attention : “ He was on the point of being ruined,” *Fere in eo erat, ut periret*, i. e. “ He was almost in that situation, that he was ruined,” or *Parum abfuit, quin periret. Non multum abfuit, quin periret. Propius nihil factum est, quam ut periret. Cic. Ep. ad Q. Fr.* “ He was far from being ruined,” *Multum abfuit, ut periret.* “ We are so far from being unwilling, that any thing should be written against us, that we even much wish it,” “ *Tantum abest, ut scribi contra nos nolumus, ut id etiam maxime optemus. Cic.* “ You were so far from inflaming our minds,” “ *Tantum abfuit, ut inflammares animos nostros. Cic.*

EXERCISE.

Dionysius, being charmed with the character of Plato, expressed a great desire to see him. The philosopher, then about forty years of age, paid the tyrant a visit. But the king being displeased with the freedom of his conversation on the subject

of monarchy, Plato was on the point of being put to death ; his friends, however, Dion and Aristomenes, pleaded his cause ; and, at their intercession, the tyrant spared his life, but delivered him to one Potidius, to be sold as a slave. This man, accordingly, transported him to Ægina : and happy was it for Plato, that one Annicerus, a native of Cyrene, was in the island at the time ; for he paid the sum which Potidius demanded, and sent the philosopher back to Athens.

OBSERVATIONS.

CARERE.

VELLE.

EGERE.

Carere is equivalent to *non habere*, as *Careo nummo*, "I want money." *Nummum non habeo*, or *Nummus mihi deest*. *Egere* is to "stand in need of," as *Egeo amicis*, "I want," or "am in need of friends." *Velle* is "to want," or "to wish for," as *Quid vis ?* "What do you want ?"

In for "Into," governs the accusative ; for "In," it is joined to the ablative. To this rule there are a few exceptions—thus, "To give in marriage," "Dare in matrimonium." *Cic.* "Collocare in matrimonium." *Cæs.* "To speak in praise," "Dicere in laudem." *Aul. Gell.* "To succeed in the room of any one," "Alicui in locum succedere." *Liv.* "To substitute in the room," "Sufficere in locum." *Liv.* "In future," "In futurum." "To be in friendship," "In amicitiam esse," *Cic.*, more commonly in the ablative. "To speak in blame of any one," "In culpam dicere." *Aul. Gell.* "Nearly in these words," "In hæc ferme verba." *Liv.* "In," or "after the manner," "In modum," *Cic. Liv. Tac.* as *Mirum in modum*, "In a wonderful manner." *Servilem in modum*, "After the manner of slaves." *In memoriam*, "In memory," an expression common in epitaphs ; but its accuracy has been questioned. The expression "ad memoriam," occurs several times in Cicero ; and "in memoriam sempiternam spargere," is a phraseology, which we find in his *Oratio pro Archia*, in which the noun is used in an active sense,

and follows a verb denoting motion. In later writers, it occurs frequently in a passive signification. "Epulumque pronunciavit in filiæ memoriam." *Suet.* "In honour," *In honorem*; as, *Ponere in honorem*, "To erect in honour." Vavassor observes, that the phrases, *In laudem*, *In honorem*, were never used by Cicero, nor by any writer anterior to him; and that *Honoris gratia*, *Laudis gratia*, were employed by the purest and best writers. He observes further, that the Senecas were the first, who introduced this exceptionable phraseology. That Cicero never employed it, is true; but Vavassor mistakes, when he says, that the Senecas were the first, who introduced it, for we find in Horace, who wrote before their time, "Plurimus in Junonis honorem, Aptum dicit equis Argos."—*Car.* i. 7, 8, 9.

It may be here remarked, in passing, that after the verb *Succedere*, the preposition *In* is sometimes joined, by modern Latin writers, with the ablative case—thus, Adams says in his *Selectæ*, "*Successit* in regno." The verb *Succedere* being a verb of motion, signifying "To come up," if *In* be used after it, the preposition should be joined with an accusative case. We have a few examples in Cicero, Justin, and I believe, Tacitus, in which the dative of the thing is used, as, "*Successit* regno." *Just.* "*Successit* hæreditati," *Cic.*; but it may be safely affirmed, that no good authority can be pleaded for *Succedere in regno*.

"One of many," is rendered, in Latin, by *unus*, unless followed by another, and then it is rendered by *alius*, as "One of the fingers," *Unus e digitis*.—"One fought, another fled, and all were thrown into confusion." *Alius pugnavit, alius fugit; et omnes turbati sunt.* One of two is rendered by *Alter*, as, "One of the eyes," *Alter oculorum*. "One of the hands," *Altera manuum*, or *e manibus*. It may be remarked, as some aid to the memory of the

scholar, that the pronominal adjectives expressing one of two, end in *er*—thus,

{ Which of many	<i>Quis.</i>
{ Whether, or which of two	<i>Uter.</i>
{ One of many	<i>Unus.</i>
{ One of two	<i>Alter.</i>
{ None (of many)	<i>Nullus.</i>
{ Neither (of two)	<i>Neuter.</i>
{ Any (of many)	<i>Quilibet, or Quivis.</i>
{	<i>Quisquam, or Ullus.</i>
{ Either (of two)	<i>Uterlibet, or Utervis.</i>
{ Every one (of many)	<i>Quisque.</i>
{ Each (of two)	<i>Uterque.</i>
{ Whichever (of many)	<i>Quisquis, or Quicunque.</i>
{ Whichever (of two)	<i>Utercunque.</i>

Though the pronoun is generally understood, as the nominative to the verb, it must always be expressed, where a contrast is implied, or any emphasis laid upon the subject ; as, “ I read, you write.” *Ego lego, tu scribis.*

There is a figure in grammar, termed *zeugma*, by which a word is in concord with, or under the government of, the nearest of two or more substantives, or attributives, to which it refers, and, with the necessary change of accidents, is understood to the rest ; thus, “ *Iratus rex est, reginaque non sine causa.*” Here *iratus* agrees with *rex*, the nearest substantive, and changed into *irata* is understood to *regina*. “ *Neque patris misereris, neque auxiliaris.*” Here *patris* is under the government of *misereris*, and *patri* is understood to *auxiliaris*. But it particularly deserves the attention of the reader, that, when *nec, nec, aut, aut*, or any duplicate of similar particles, are connected with two substantives, verbs, or governing words, they are, as thus connected, considered as having a similar

concord, and similar government. If they have not, the *jeugma* is inadmissible. Thus, we cannot say, "Tibi neque nocui, neque juvi," because the two verbs thus grammatically connected should have a similar power over the word they govern, whereas *nocere* governs the dative, and *juvare* the accusative case. We must say, "Neque tibi nocui neque (te) juvi." We cannot say, "Virgo corrupto vel corpore, vel mente," but "corrupto vel corpore vel animo," or "corrupto corpore vel mente," or "corpore vel mente corrupta." This is a rule delivered by Valla, and justified, we believe, by classical usage.

EXERCISE.

A certain man, who had two daughters, gave one of them in marriage to a gardener, and the other to a potter. After the expiration of a few months, he went to see the wife of the gardener; and asked her, how she was, and in what situation her affairs were. She answered, that she had all things in abundance, and only prayed the Gods for one thing, namely, that they might have some rain, to water the potherbs. He then paid a visit to the wife of the potter, and put the same question to her. She answered, that she wanted nothing in the world but clear weather, to dry the earthenware. "If you," said the father, "want fair weather, and your sister wish for rain, I know not, what prayer I shall address to the Gods."

OBSERVATIONS.

QUI.

The terms *subjunctive* and *potential*, have been already explained. Whenever the meaning is contingent, the mood thus denominated, must always be employed; and in all such examples, it deserves attention, that the form of the verb is not affected by the relative, or preceding particle, but is strictly potential, the sense itself requiring that form. Thus, if we say, "Adjuta me, quo id fiat facilius," the verb *fiat*, is not under the government of *quo*; but the meaning, "that it may be done," renders that

mood necessary. "Se ea, quæ imperasset, facturos, pollicentur." *Cæs.* "That they would do, whatever he commanded," or "those things, which he should," or "should have commanded." Here also the meaning requires this form of the verb. The government of *qui*, as joined sometimes to the indicative, and sometimes to the subjunctive mood, has been long the opprobrium of Latin critics and grammarians. It is hoped, that the following rules, the result of patient investigation, and grounded on copious induction, will serve in most, if not in all cases, to direct the reader to the proper mode of construction.

1st. The pronoun *qui* is uniformly joined to the subjunctive mood, when the relative clause does not express any sentiment of the author's, but of the person, or persons, of whom he is speaking. If it be either an observation of the author's, or the precise words of the person, of whom the author is speaking, the indicative mood must be employed. The following passage will illustrate this distinction. "Thus born, and thus elected king, he has favoured the meanest class of mankind, whence he himself is sprung; and the burdens, which were formerly common, he has laid on the principal citizens." These, supposed to be the words of Tarquin, when he was addressing the senate, against Servius Tullius, would be thus rendered: "*Ita natus, ita creatus rex, fautor infimi generis hominum, ex quo ipse est, omnia onera, quæ communia quondam fuerunt, in primores civitatis inclinavit.*" But when Livy, instead of introducing Tarquin as speaking in his own words, or in the first person, merely relates the sentiments which he expressed, he writes thus: "*Ita natum, ita creatum regem, fautorem infimi generis hominum, ex quo ipse sit, onera, quæ communia quondam fuerint, inclinasse in primores civitatis.*" The former is termed the direct, the latter the oblique, form of expression.

Cæsar, in detailing the substance of the speech deli-

vered by the Aduatici, when he was going to storm their towns, uses these words, "Dixerunt, unum petere, ac deprecari, si forte pro sua clementia ac mansuetudine, *quam ipsi ab aliis audirent*, statuisset Aduaticos esse conservandos, ne se armis despoliaret." *Cæs.* Here it is obvious, that the relative clause expresses a sentiment delivered by the speakers, and is not to be considered as an observation of the author's. For Cæsar does not intend to tell his reader, that the Aduatici had heard of his clemency, but to inform him, that they themselves made this declaration.—The expression, "*Quam audirent*," is equivalent, therefore, to *Quam ipsi audivisse dixerunt*; whereas *Ipsi audiebant* would imply an observation of Cæsar's equivalent to *Quam ego (sciz. Cæsar) eos audivisse dico*. They conclude with saying, "Sibi præstare, si in eum casum deducerentur, quamvis fortunam a populo Romano pati, quam ab his per cruciatum interfici, inter quos dominari consuessent." Here also the relative clause is an observation made by the speakers, and not by the author. *Consuerant* would imply an affirmation of Cæsar's. It would express a fact, as communicated by him, and not a statement, or observation, made by the Aduatici. "Nihil est, quod exspectetis tribunos, quibus ipsis vestro auxilio opus est." *Liv.* These are the words of the speaker. Had Livy given to the sentence the oblique form, and delivered the substance, not the precise words of the speaker, he would have said, "Nihil esse, quod tribunos exspectent, quibus ipsis eorum auxilio opus sit." "Quod si fecerit, Æduorum auctoritatem apud omnes Belgas amplificaturum, *quorum auxilio, siqua bella inciderint, sustentare consuerint*." *Cæs. B. G. ii. 14.* Had the verb been *Consuerunt*, it would have expressed an observation of Cæsar's. It would have signified a fact, as incidentally communicated by the author; whereas *Consuerint* attributes the statement of the fact to Divitiacus.

In such examples, the subjunctive is equivalent to the

infinitive mood, with *dixit* or *dixerunt*, the sentiment, in the relative clause, being that of the speaker, and not of the author. This form of expression appears to have been adopted to distinguish between what is said, or observed by the writer, and what is said, or observed, by the person, or persons, of whom he is writing, without the tiresome repetition of the leading verb. Hence we find, that the subjunctive mood is used, not only as equivalent to *Dixit*, or *Dixerunt*, with the infinitive, but likewise in all oblique sentences, in which the following and subordinate verb is logically, though not grammatically, the subject of the antecedent and principal verb. In this case, in order to prevent the repetition of the principal verb, with the infinitive of that which denotes its subject, classic writers uniformly put the latter in the subjunctive mood—thus, “*Animadvertit Cæsar, unos ex omnibus Sequanos nihil earum rerum facere, quas ceteri facerent.*” *Cæs.* Here *Facerent* is equivalent to *Facere animadvertit*. “*Reperit ipsum esse Dumnorigem summa audacia—complures annos portoria, reliquaue omnia Æduorum vectigalia parvo pretio redempta habere, propterea quod, illo licente, contra liceri audeat nemo.*” *Cæs.* “Cæsar finds, that Dumnorix was a man of consummate boldness, that he had the taxes of the Ædui on farm for several years, because, when he bade for them, no one dared to bid against him,” that is, “he finds that no one dared to bid,” equivalent to *Audere reperit*. “*Æneum equum animadvertit, cujus in lateribus fores essent.*” *Cic.* Here the relative clause is not an observation of the author’s. Cicero means to say, that Gyges observed a brazen horse, and observed also, that there was a door in his side. The passage is equivalent to “*Æneum equum animadvertit, cujus in lateribus animadvertit fores esse.*” Had Cicero said, “*Cujus in lateribus fores erant,*” it would imply his own description of the horse, but would not signify, that

Gyges observed the door in his side. The following sentence from A. Gellius serves at once to illustrate and confirm the rule. "*Præterea traditum esse memoratumque, in ultima quadam terra, quæ Albania dicitur, gigni homines, qui in pueritia canescant,*" lib. 9, cap. 4. In the former relative clause, being the observation of the writer, *qui* is joined to the indicative, in the latter, the relative clause is the subject of *traditum*, and therefore takes the subjunctive mood.

In the following passages, the reference is less direct. "Deumque invocantes, cujus ad solenne ludosque, per fas et fidem decepti, *venissent.*" *Liv.* i. 9. This clearly means, "invoking the Gods, to whose solemnity, they said, that they had come," i. e. "*venisse dixerunt.*" "Adeo moverat eum, et primi periculi casus, quo nihil se præter errorem insidiatoris *texisset.*" *Liv.* ii. 13. *Texerat* would express an observation of the historian; *texisset* denotes the feeling or conviction of Porsena.

This rule, as will afterwards be shown, is applicable to all relative words, as *ubi*, *quo*, *quod*, *quantus*, *unde*, *qualis*, &c.

2dly. The relative pronoun is joined with the subjunctive mood, when it is used for *quandoquidem ille*, *quoniam ille*, or *quippe qui*, and may be rendered, "in that," "inasmuch as," "seeing that," thus, "Hannibal did wrong, in wintering at Capua." *Male fecit Hannibal, qui Capuæ, hiemârit*, or *quod Capuæ hiemavit*, i. e. "inasmuch as he wintered," "in that he wintered." Perspicuity requires this phraseology. *Male fecit, qui hiemavit*, would mean, "he who wintered, did wrong," but it would not express, that his error consisted in his wintering. If the indicative were employed to denote both sentiments, the expression would be ambiguous. "O fortunatum istum eunuchum, qui quidem in hanc detur domum." *Ter.* "inasmuch as," "in that," "seeing that," "he is given," i. e. *quippe qui detur*; or "fortunate in being given." In these examples,

the relative clause modifies the predicate, limiting its generality to the circumstance, specified in the relative clause.

3dly. Nearly allied to this, is another rule. When the relative clause expresses something in the character of the subject, which, as an influencing principle, accounts for the action, or the event, and marks the natural connection between the cause and the effect, the relative takes the subjunctive mood.

“*Illi autem, qui omnia de republica præclara, atque egregia sentirent, sine ulla mora, negotium susceperunt.*” *Cic.* “They, as being persons, who entertained the most noble sentiments.”—“*Religione tactus hospes, qui omnia, ut prodigio, responderet eventus, cuperet rite facta, ex templo descendit.*” *Liv.* “The stranger, being a person, who was desirous,” or “because he desired,” &c. *Pythius, qui esset apud omnes ordines gratosus, piscatores ad se convocavit.*” *Cic.* “Pythius being a person, who had great influence.” When *ut*, *utpote*, *quippe* are expressed with the relative, they sufficiently mark the influence of the relative clause, and as all ambiguity is thus prevented, the relative is sometimes joined with the indicative mood; but much more frequently, agreeably to the general rule, with the subjunctive. “*Egressi Trojani, ut quibus nihil superesset.*” *Liv.* “As being persons to whom nothing remained.”—“*Quippe qui videam.*” *Liv. Præf.* “*Frater ejus, utpote qui peregre depugnavit.*” *Cic.*

4thly. It is to be observed, that *qui*, when it is equivalent to *quoniam*, or *etsi*, *is—si modo, dummodo is*, requires the subjunctive mood. “*Credo, qui te in tua civitate incolumem esse nollent, ii monumentum formæ—in suis civitatibus esse cupiebant.*” *Cic.* “Although they wished not.” “*Cicero, qui per omnes superiores dies præceptis Cæsaris summa diligentia milites in castris continuisset—septimo die diffidens de numero dierum Cæsarem fidem servaturum—quinque cohortes frumentatum—*

misit." *Cæs.* In these examples *qui* is equivalent to *quamquam*, *quamvis* or *etsi*, *is*. "Nulla est tam facilis res, quin difficilis *siet*, quam invitus facias." *Ter.*, *i. e.* "if you do it." "An mihi potest quicquam esse molestum, quod tibi gratum futurum sit." *Cic.*, *i. e.* *dummodo sit*, "provided it be."

5thly. When the relative pronoun follows an interrogative, or a negative, clause, the antecedent and relative clauses referring to the same subject, and logically expressing but one subject and one attribute, the relative is uniformly joined with the subjunctive mood. Thus, "Quis est enim, cui non perspicua sint illa?" *Cic.* "Who is there, to whom those things are not clear?" "An est quisquam, qui hoc ignoret?" *Cic.* "Num quid est mali, quod non dixeris?" *Ter.*

The reader, we presume, will observe, that this rule is applicable to those cases only, which are indeed far the most numerous, in which the interrogation is equivalent to an affirmation or negation. When the sentence implies a question put for the sake of information, the relative takes the indicative mood. "Quis hic est, qui operto capite *Æsculapium salutat*?" *Plaut.* "Quis est, qui salutet?" would signify "Who is there, that salutes?" implying "Nobody salutes." "Quid est, quod audio; spintherem fecisse divortium." *Cic.* "What is that, which I hear?" *Quod audiam* would mean "What is there for me to hear?" or "What reason is there for my hearing?" Thus, also, after a negative, "Nemo est, qui haud intelligat." *Cic.* "There is no man, who does not understand." "Nulla pars est corporis, quæ non sit minor." *Ib.* "Nihil est in omni mundo, quod non pars universi sit." *Ib.* These, and similar phraseologies, admit the three following forms.—Thus we say, "They ran through every flame," or "There is no flame, through which they did not run," or "What flame is there, through which they did not run?" "Per omnem flammam *cucurrerunt*." "Nulla est flamma, per quam non *cucurrerint*," or "Quænam est flamma, per

quam non *cucurrerint*?" The last is the expression of Cicero. In the following passage, we have *Qui* after a negative, and also after an interrogative joined to the subjunctive mood. "Quid enim est, Catilina, *quod* te jam in hac urbe delectare *possit*, in qua nemo est, extra istam conjurationem perditorum hominum, *qui* te non *metuat*, nemo qui te non *oderit*?" *Cic.* The reader, therefore, will perceive the distinction between "Quid est, quod metuis?" *Plaut.*, and "Quid est, quod metuas?" *Ib.*; the former signifying "What is it, which you fear?" and the latter, "What reason have you for fearing?" or "you have no cause for fear."

In like manner, perspicuity requires, that after conditional, or hypothetical, clauses, the substantive verb not being a mere copula, and the two clauses being combinable into one, *qui* should be joined with the subjunctive mood. "Si quis est, qui Catilinæ similes cum Catilina sentire non *putet*." *Cic.* "Si quis est, qui *putet*" may be considered as equivalent to *Si quis putat*; but with this difference, that the former is the more emphatic expression, "Si quis est, qui hoc *dicat*." *Ter.* "Si quisquam est qui placere se *studeat*." *Ter.* It is true, that the author immediately afterwards says, "Si quis est, qui dictum in se inclementius existimavit," but I entertain no doubt, that the true reading is that given by Bentley, namely *existimârit*. I am persuaded also that the correct lection in the following passage is that, which Heyne and some other critics have adopted, "Per, si qua est, quæ *restet* adhuc mortalibus usquam, Intemerata fides." *Virg.* Heyne observes, that the subjunctive form is the more elegant; but the truth is, that the phraseology recommends itself not by its elegance, but its subserviency to perspicuity. If we say *Si est philosophus, qui ita existimat*, to express "If he, who thinks so, is a philosopher," and "If there be a philosopher, who thinks so," it would be impossible to ascertain, which of these is the meaning intended. But

there can be no ambiguity, if the indicative form *existimat* be employed to express the former sentiment, and the subjunctive the latter.

When the antecedent and the clauses refer to different subjects, the rule does not hold.—Thus, “*Hoc nemini dubium est, qui reo custodiam, quæsitore gratulationem, indici præmium decrevit, quid de tota re et causa judicaret.*” *Cic.* “*Nihil sane id prosit Miloni, qui hoc fato natus est.*” *Cic.*

This rule, like the two former, appears to be dictated by a regard to perspicuity. For it is necessary to distinguish, whether the negative term with the substantive verb be the predicate, and the relative clause the subject; or whether the verb in the relative clause be the predicate, and the other terms the subject. If we say, *Nemo est, qui ita existimat*, it strictly means, “He, who thinks so, is nobody,” that is, “a person of no consequence.”—Here *Nemo est* is the predicate; *qui ita existimat* the subject. If we say, *Nemo est, qui ita existimet*, it means, “There is no one, who thinks so.” *Nemo* is the subject; and the other terms, logically comprehensible in the verb *existimat*, form the predicate—thus *Nemo existimat*.

As “*nemo est, qui putet*,” “*quis est, qui dicat*,” and similar phraseologies are not only subservient to perspicuity, but also more emphatical, than “*nemo putat*,” and “*quis dicit*,” so we find the subject of the antecedent emphatically expressed by an indefinite clause, and the antecedent, in such examples, joined to the subjunctive mood, “*Quid sit, quod me delectet, quæris?*” *Sen.* “Do you inquire, what that is, which gives me pleasure?” This might, but less forcibly, be rendered, “*Quid me delectet, quæris?*” “*Inspiciamus quid sit, propter quod accidant hæc.*” *Sen.*

We sometimes find the sentiment briefly expressed, the relative and the substantive verb being omitted; thus, “They were eager to see, who that man was, who had so

long despised the Roman power." "Avebant, visere, quis ille tot per annos opes nostras sprevisset." *Tac.*, i. e. *quis ille esset, qui, &c.*

6thly. The relative is very generally, if not always, joined to the subjunctive mood, when, in order to impart greater emphasis to the expression, a periphrasis with the verb *Esse* is employed, instead of simply the nominative with the principal verb. In such examples, the verb *Esse* is not merely a copula, but a verb denoting "Existence." Thus, instead of saying, "Nonnulli dicunt," we say, "Sunt, qui dicant." *Cic.* This phraseology is adopted, in order to excite the particular attention of the reader; and it is for the same purpose, that the word *There* is frequently employed in English, in the introduction of a sentence. "Sunt, qui dicant," "There are persons, who say," "Fuerunt, qui censerent," *Cic.* "There have been persons, who thought." "Fuere ea tempestate, qui dicerent." *Sall.* "Erunt, qui existimari velint." *Cic.* Under this rule may be comprehended such expressions as, "Inventi autem multi sunt, *qui*—vitam pro patria profundere parati *essent*." *Cic.* "Plures inventi, qui propter ubertatem terræ in Crustumini nomina darent," *Liv.* "There were more found, who gave in their names for Crustumini." An observance of this rule is, in some cases, essential to perspicuity; for, otherwise, the subject may be mistaken for the predicate. For example, if we say, *Sunt boni, qui dicunt*, to express, "They are good men, who say," and also, "There are good men, who say," the expression is evidently ambiguous. This ambiguity is prevented by expressing the former sentiment by *Sunt boni, qui dicunt*, in which case the relative clause is the subject, and the antecedent clause the predicate; and by expressing the latter sentiment by *Sunt boni, qui dicant*, where the antecedent clause is the subject, and the relative clause the predicate. When Cicero says, "Erant in magna potentia, qui consulebantur," *Cic. pro*

Muræn.—he means, “Those, who were consulted, were in great power.” Here the relative clause forms the subject, and the other the predicate. Had he said, “*Erant in magna potentia, qui consulerentur,*” he would have expressed, “There were men in great power, who were consulted.” Here “men in great power” is the subject; and “Were consulted” the predicate. “*Parvumque intervallum erat, quod aciem utramque divideret.*” *Q. Curt.* x. 10. “There was a small intervening space which divided the two armies.” The relative clause is logically the predicate; “a small space separated the armies.” *Quod dividebat* would express the subject, and *parvum erat* the predicate. “The intervening space between the armies was small.”

7thly. It has been already observed, that all intensive words, as “So,” “Such,” are followed by *Ut*, with the subjunctive mood. In like manner, when *Is qui*, *Ille qui*, *Hic qui*, are used for “Such that,” in other words, when *Qui* is used for *Ut ego*, *Ut tu*, *Ut ille*, it is joined with the subjunctive mood. “*Atque illæ dissensiones erant hujusmodi, Quirites, quæ non ad delendam, sed ad commutandam rempublicam pertinerent.*” *Cic.* “The dissensions were such, that,” or “of that kind, that,” &c. “*Nec tamen ego sum ille ferreus, qui fratris carissimi atque amantissimi præsentis mœrore non movear,*” *Cic.* “I am not so obdurate, as not to be moved,” or “that I am not moved.”

And here the idiom of our language renders it particularly necessary for the junior reader to observe, that the relative is considered to be of the same person with the principal subject, and not with the antecedent, whose character is expressed in the relative clause. Thus, “Non is sum, qui omnia sciam,” “I am not a man, who *knows* all things,” or “the man, to know,” (colloquially) or “Such a man, that I know.” “Thou art not the man, who can command us,” *Tu non is es, qui nobis imperare*

possis. To an inattentive reader, the expressions, "I am the man, who commands you," and "I am the man, who command you," may appear to be precisely equivalent. This, however, is by no means the case.—(See "*The Etymology and Syntax of the English Language explained*," p. 261, fourth edition.)

When the pronoun *Is* is not causal, or efficient, but merely demonstrative, the fact expressed in the relative being nowise affected by that signified in the antecedent clause, the preceding rule does not take place—thus, "*Situ is es, cui nuptam esse me arbitror.*" *Liv.* The antecedent pronoun is merely demonstrative. The meaning is, "If you are the man, to whom I believe myself married," not, "If you are such a man, that I believe myself married to him."

8thly. When, by means of a restrictive term, such as *Solus*, *Unus*, the antecedent is so limited, as not to express simply one of the class specified in the relative clause, but the only one of that class, in other words, when the antecedent clause, logically considered, denotes the subject with its modifications and the relative clause the predicate, the relative is almost universally joined with the subjunctive mood. Perspicuity requires this construction of the relative: Thus, "*Vah! Solus hic homo est, qui sciat divinitus.*" *Plaut.* "This is the only man, that knows," equivalent to *Hic solus scit.* "*Quæ gens una restat, quæ populo Romano bellum facere et posse, et non nolle, videatur.*" *Cic.* "*Sapientia est una, quæ mœstitiam pellat ex animis.*" *Cic.* "*Voluptas autem est sola, quæ nos vocet ad se, et alliciat suapte natura.*" *Cic.* "*Ex tanta provincia soli sunt, qui te salvum velint.*"

The deviations from this rule are few, and confined chiefly to inferior writers. An observance of it is essential to perspicuity. Thus, if we say, "*Xenophon solus erat Socratis discipulus, qui magistri ipsius disciplinam recte exposuerit,*" we express precisely, "Xenophon was the

only disciple of Socrates, who correctly explained the doctrines of his master." But, if we say, "*Xenophon solus erat Socratis discipulus, qui—exposuit,*" it may mean, "Xenophon, who correctly explained—was the only disciple of Socrates."

9thly. *Qui*, taken for *Quis*, is generally joined with the subjunctive mood, as "*Sentiet, qui vir siem.*" *Ter.* Great care should be taken, as Linacer observes, not to mistake the interrogative for the relative pronoun. In this sentence, "*Audivi, quæ legisti,*" he remarks, that, if *Qui* be intended as the relative pronoun, the expression is correct; but if meant, as the interrogative taken indefinitely, the expression should be *Quæ legeris*; for, whenever an accusative goes before, which receives the action of the verb, the pronoun is the relative; but when the subsequent clause forms the subject, and receives the action of the verb, the pronoun is the interrogative. The rule here given, though not perfectly correct, deserves attention; we shall, therefore, proceed to illustrate it. If we say, "I know not, what arts he was taught," the latter clause expresses the subject, and receives the action of the verb. *Nescio, quibus artibus sit eruditus.* Here we evidently express our ignorance, to which of the arts his studies were directed, whether poetry, or painting, or music, &c. The pronoun, therefore, is the interrogative, and being indefinitely taken, is joined with the subjunctive. But if we say, "I know not the arts, in which he was instructed," it is not the latter clause which receives the action of the verb, but the word *Arts*. *Artes haud novi, quibus ille est eruditus.* Here we express our ignorance of those arts, in which he was instructed; in other words, we mean to say, that he was taught certain arts, which we have never studied. The pronoun here is the relative, and joined with the indicative mood. When Livy says, "*Cur enim quæritis, quod scitis?*"—and Cicero, "*Expone, quod quærimus,*" the meaning is, "Why do ye inquire into that,

which you already know?" "Explain to us that which we inquire into." *Quid sciatis, Quid quæramus*, would convey a very different meaning.

Having said thus much in explanation of the distinction here recommended to the reader's attention, it may be necessary to caution him against an error, into which this rule of Linacer may very naturally lead him. He is not then to conceive, as the words of this learned critic imply, that, when the preceding verb has its subject expressed by an accusative, the subsequent pronoun must be the relative, and, therefore, joined with the indicative mood. In this respect, the rule of Linacer is chargeable with inaccuracy. But the reader is to remember, that when the subject of the verb is expressed chiefly by the clause following it, whether there be, or be not, an antecedent word, receiving the action of the verb, the pronoun is to be considered as indefinite, and joined with the subjunctive mood. Thus, "I know not, who he was," *Nescio quis fuerit*; or, as Terence has it, "I know him not, who he was," "Ego illum nescio, qui fuerit." *Ter.* The subject unknown is not *He*, but *Who he was*.

Having now explained, in what cases the relative is uniformly, and in what cases generally joined with the subjunctive mood, we dismiss the subject with admonishing the reader, when he finds *qui* joined with the second form of the verb, to ascertain, whether the mood be potential or subjunctive; that is, whether the sense requires that form, or whether it be under the government of the relative pronoun. Unless he attend to this distinction, he will involve himself in perplexity and error.—"Responsum est, qui primus matri osculum dedisset, principatum Romæ habiturum." *Aur. Vict.* Here the verb *Dedisset* is not under the government of the relative. The sense requires this form; for the meaning is, "That he, who *should first* kiss his mother, would have the sovereignty at Rome." So likewise in the following examples: "Fertur

pronunciasset militi præmia, *qui* primus, *qui* secundus, castra hostium *intrasset*." *Liv.* ii. 20. "Ut omnes, *qui* arma ferre *possent*, in unum locum convenirent." *Cæs.*

The reader also must be reminded, that what is, in truth, contingent, is often expressed by the English indicative, as absolutely certain.—In Latin, however, the potential must be used.—"She might choose, whom she *liked*," "Ipsa quos *vellet*, legeret." *Liv.*, "Whom she might like." Uti ea, quæ polliceantur, facturos intelligat." *Cæs.*—that is, "What they should promise." "That the victory should be given to him, who dissected the entrails of that victim," "Qui ejus hostiæ exta *prosecuisset*, ei victoriam dari." *Liv.* v. 21.—that is, "Who should dissect," or "should have dissected."

EXERCISE.

While Philip was preparing war against the Ætolians, Demetrius, king of Illyria, who had been lately conquered by Paulus, the consul, addressed him in the most suppliant terms, complaining of the injustice of the Romans, who, not contented with the possession of Italy, were grasping at the sovereignty of the world, and waging war with every king. "Aspiring," said he, "to the government of Sicily, Sardinia, and Spain, they have attacked the Carthaginians; nor have they any other cause for their hostility against me, than that my territories are adjacent to their own."—He added, in order to induce Philip to resist the ambition of the Romans, that he surrendered to him his right to the kingdom, which they had injuriously seized, better pleased, he said, should he see it in the hands of an ally, than under the dominion of an enemy.

OBSERVATIONS.

SAL.

DICACITAS.

FACETIÆ.

Sal has a very comprehensive meaning, including whatever serves to give zest to discourse, and prevent weariness or languor in the hearer; and, therefore, comprises

Facetiæ, and *Dicacitas*, but does not necessarily imply an excitement to laughter.

Facetiæ denotes "Gracefulness in general," or that elegance of wit and humour, which indicates a correct and delicate taste. Hence we sometimes find it employed to denote taste and judgment, or what is denominated "critical taste." Thus, in the following sentence, it is opposed to *Fastidium*.—"Illis fastidium pro facetiis procedit," *Aul. Gell.* "Their fastidious delicacy passes for a refined and delicate taste." It agrees with *Sal*, in not necessarily implying an excitement to laughter. It is divided by Cicero into two kinds. "Duo sunt genera facetiarum; alterum re tractatur, alterum dicto;" the one referring to matter and action, the other to the mere verbal expression. It not only regards the story, which is told, in humorous language, but implies such a correct exhibition of the manner, the countenance, and the language of the person of whom it is told, that you would conceive the scene to be passing before you. It sometimes proceeds to caricature. "In re inest item ridiculum, quod ex quadam depravata imitatione sumi solet." *Cic.* *Dicacitas* differs from both these—as it uniformly implies that laughter is the object of it. It differs also from *facetiæ* in this respect, that the wit or humour of *facetiæ* consists in a series of humorous representations, and refers either to the matter or the manner; that of *Dicacitas* has no reference to the gesture or manner; and implies, chiefly, a smart witicism, calculated to excite laughter. It is considered by Capperonierius as synonymous with the French *Bons mots*. Cicero, indeed, says, "Hæc scilicet bona dicta, quæ salsa sint." *De Orat.* lib. ii.—*Sal* and *Dicacitas*, considered as synonymes, refer solely to what is wittily, or humorously said—*facetus*, to what is said or done. *Urbanitas* properly means, as Quintilian informs us, that politeness of expression, which is acquired in the metropolis, and by conversing with learned men. It is, therefore, opposed to *Rus-*

ticitas.—When it is applied to wit or humour, it means that which is distinguished by its politeness, and obtains in polished and fashionable society. *Venustus* alludes entirely to the *beauty* of the sentiment, and the expression.

The primary idea implied in *Lepos*, and *Lepidus* is, according to Hill, “Elegance,” chiefly in regard to expression. Agreeably to this explanation, it is included in *Facetus*, and is distinguished from it by this circumstance; that, while *Facetus* refers to matter or manner, *Lepidus* refers to the expression only. But, I am rather inclined to think, that the primary idea employed in *Lepos* and *Lepidus*, is “sweetness,” or “softness,” opposed to what is harsh, or rough.—Thus, “O mi lepos,” *Plaut.* I consider as nearly synonymous with “O meum suavius,” an expression, which occurs frequently in dramatic writers. “In lepido loco, in lecto lepidio strato.” *Plaut.* Here the chief idea is softness. In the following passage, conformably to this idea, it is considered with *Sal* as a sort of *Condimentum*, or “Seasoning,” rendering a thing palatable, or agreeable, by its sweetness. “Nec potius quicquam commemorari, quod plus salis, plusque leporis hodie habeat; coquos equidem nimis demiror, qui tot utuntur condimentis, eos eo condimento uno non uti.” *Stalino* is here speaking of love, which, he says, as a seasoning to human life, includes *Sal* and *Lepos*; by the latter of which, he evidently means sweetness; for, he adds, “Neque salsum, neque suave esse potest quicquam, ubi amor non admiscetur.” *Plaut.*

In the same sense as applied to words, it is used in the following passage. “In libris ejus hominis melle dulciorem leporem fatebatur habitare, inque animis eorum, qui illum audierant, quasi aculeos quosdam relinqui prædicabat.” *Val. Max.* Here is signified that sweetness, or delicacy of wit and humour, which was at once sharp and grateful. “*Lepos nativus*,” (*Nepos*) “A natural sweet-

ness of speech." That the term is confined to the words, not extending to the matter, is evident from Cicero's explanation of the difference between it and *facetus*. "Quod, quibuscunque verbis dixeris facetum tamen est, re continetur; quod mutatis verbis salem amittit, in verbis habet leporem omnem." *De Orat.* lib. ii.

It is conjectured then, that the primary idea implied in *lepos*, is "sweetness," or "softness," and that the term is confined to the mode of expression; whereas *facetiæ* is applicable to the sentiment, as well as the diction or gesture, designating the character of the mind, as possessed of taste and judgment.

TIME.

A point of time is expressed in the ablative; a space of time generally in the accusative:—thus, "He came at three o'clock," *Venit horâ tertiâ*.—"He staid a few days," *Mansit paucos dies*. In the former case, there is an ellipsis of the preposition *In*; and in the latter of *Per*. It must be observed, however, that the point of time must be contemporary with the tense of the verb, with which it is connected, otherwise the rule does not hold good; and it is the more necessary to attend to this, as the young scholar is apt to be misled by the idiom of our language. "He invited me to dine with him next day in the gardens," *Secum in hortis die postero ut pranderem, invitavit*. Here *Die postero* and *Pranderem* are contemporary circumstances. But, if we turn the verb *Pranderem* into a noun, the state of the words expressive both of time and place must be changed—thus, "Ad prandium me *in hortos*, invitavit *in posterum diem*," where *In hortos*, and *In posterum diem* are connected with *Invitavit*—thus, "He invited me to dinner into the gardens, for, or against, next day." *Postero die* would imply, that the invitation took place next day.

Desum is elegantly used for *careo*, thus, *Careo libro*, elegantly *Deest mihi liber*.

In the following Exercise, though the expression, *action* and *inaction*, would pretty nearly suit the paronomasia, *otiandi* and *negotiandi*, I have preferred retaining the words of Canius, as they are given in the original.

EXERCISE.

Gaius Canius, a Roman knight, a man who wanted neither humour nor learning, having gone to Syracuse, *haud negotiandi, sed otiandi causâ*, as he was wont to express himself, gave out, that he wished to purchase some gardens, whither he might invite his friends, and enjoy himself without interruption. This circumstance being made public, one Pythius, a banker at Syracuse, told him, that he had gardens, which he did not intend to sell; but that Canius was welcome to use them as his own. He likewise invited him to sup with him in the gardens the next day. Canius accepted the invitation. Pythius, being a man of great influence with all ranks of people, in Syracuse, had persuaded a number of fishermen to fish that day in the front of his gardens.

OBSERVATIONS.

OPIPARUS.

LAUTUS.

Opiparus, quasi *Opibus paratus*, denotes "Costly," "Magnificent." It particularly refers to the money expended on the object; hence "sumptuous," and frequently, "elegant." *Opiparus* was used only by the earlier writers; *Opipare* was current in the Augustan, and posterior ages. *Lautus* a *Lavere*, "To wash."—"Epularum magnificentia," says Festus, "a *Lavatione* dicta; quia apud antiquos hæ elegantiae, quæ nunc sunt, non erant, et raro aliquis lavabat."—"From the costliness of baths," says Hill, "which were once so rare, *Lautus* would, in all probability, come to denote magnificence," or "Expensive elegance in general;" and, he observes, that the entertainer is called by Horace, *Eum, qui præbet aquam*. The for-

mer, therefore, strictly refers to the cost, and the latter to the elegance of the articles, as evincing wealth and opulence.

CUNCTARI.

GRAVARI.

TERGIVERSARI.

MORARI.

Cunctari implies that hesitation, and those inquiries in the agent, which may enable him to judge correctly, and act with success. *Tergiversari* denotes, that the agent resorts to subterfuges, in order to escape with safety from some difficulty or danger. The former implies circumspection, and cautious delay; the latter, disingenuity and cunning. The one is opposed to haste and precipitation; the other to ingenuous promptitude. "An cuncter? An tergiverser?" *Cic.* "Shall I delay? Shall I play fast and loose?"

Morari is distinguished from *Cunctari* by its denoting not, like it, that delay, which proceeds from caution and inquiry, but delay in general, without any reference to its cause; and marking, as Hill observes, simply the interval between the possible, and the actual occurrence of an event. It may, therefore, be applied to that delay, which proceeds from folly, or inconsideration; *Cunctari* cannot be so employed.—As an active verb, it signifies "To retard," or "Impede."

It has been a subject of controversy, whether *nomina facere* means "to give credit on security," or "to give an obligation to pay;" that is, whether it be applicable to the seller or the buyer, to the lender or the borrower, and one of these only, or to both creditor and debtor. That it was applied to the latter we have one evidence in Pomponius (See Dig. lib. xv. tit. l. cap. 4.); there is also, if the reading be correct, an example in the third book of "*Cicero's Offices*," from which treatise the following exercise is taken; but the accuracy of the lection

has been disputed. It is certain, that in the common use of the phrase by Cicero, and other writers of distinction, even those *argenteæ ætatis*, it refers to the creditor. "Accepi Asieni literas, in quibus hoc erat liberalissimum, nomina se facturum, quum venisset, qua ego vellem die." *Cic.* "That he would accept my obligation to pay, on whatever day I pleased." "Nunquam magis nomina facio, quam cum dono." *Sen.* "I give credit." It would be easy to adduce more examples to shew that *nomina facere* refers to the creditor. Adams has quoted a passage from Seneca, as an evidence of its application to the debtor. "Nomina facturi diligenter in patrimonium et vasa debitoris inquirimus." *De Ben.* i. 1. To me it is evident, that the phrase refers to creditors, or lenders. I have therefore considered this to be its meaning; but do not commit myself to the opinion of some critics, that Cicero expressly noted Pythius as the subject; or that the common lection is erroneous, though not reconcileable with the general practice of the author. See *Pearce's note on the text.*

EXERCISE.

Canius came at the time appointed. There was a sumptuous banquet prepared; a great many boats were in view; and the fishermen brought what fish they took, and laid them at the feet of Pythius. "Pray," said Canius, "what means this, Pythius?—Have you such a quantity of fish? such a number of boats?"—"Certainly," answered he; "all the fish at Syracuse are from this place; here it is supplied with water; the Syracusans cannot do without this villa of mine." Canius, very desirous to have the gardens, requested him to sell them. Pythius at first seemed loth to do it, but at last consented; and Canius bought them at as great a price, as Pythius chose to ask; and bought them too with all their appurtenances. Pythius accepts the proffered security for payment, and completes the transaction. Next day Canius invited his friends into the gardens; and he himself came early. Not a boat, not a fisherman was to be seen.

OBSERVATIONS.

The infinitive mood is frequently used for the preter-imperfect tense indicative, by an ellipsis, as is conjectured, of the verb *cæpit* or *cæperunt*. “*Invidere omnes mihi.*” *Ter.* “*At Romani, domi militiæque intenti, festinare, parare, alius alium hortari.*” *Sall.* for *festinabant, parabant, &c.*

STOMACHARI.

IRASCI.

SUCCENSERE.

Stomachari (derived from *Stomachus*) “the weasand,” or “gullet,” and in medical language, “the stomach,” *Ciborum receptaculum*, signifying also “anger,” or “indignation,” denotes “to fume,” “to storm,” “to be in violent anger,” expressing it in words, or gestures. It is construed either absolutely, as “*Cur stomacher, nescio,*” *Cic.*, or with an accusative, as “*Stomachor omnia,*” *Cic.*, and sometimes with *cum*, as “*Cum stomacharetur cum C. Metello, dixisse dicitur.*” *Cic.*

Irasci signifies “to be angry,” but does not imply violence of emotion, nor the outward expression of it. We may say, *Iratus est*, when there is no vehemence of passion, no external sign of anger.—This distinguishes it from *stomachari*. “*Sæpius videbam cum iridentem, tum irascentem, etiam stomachantem Phillippum,*” *Cic.*, “angry and storming.”

Succensere, denotes “to be grievously and justly angry.” It differs from *stomachari* in not implying the expression of anger, and from *irasci*, in always implying, that there is just reason for being angry, and that the emotion is strong and serious. “*Irascimur,*” says Noltenius, “*ob levia et inania; succensemur, non nisi justis de causis.*”—“*Irasci et succensere,*” *Cic.*, not *Succensere et irasci*.

DIES FESTI.

PROFESTI.

INTERCISI.

Days among the Romans were distinguished into three general divisions, the "*Dies Festi*," "*Dies Profesti*," and "*Dies Intercisi*." The *Dies Festi*, "Holy days," were consecrated to religious purposes; the *Dies Profesti* were given to the common business of life; and the *Dies Intercisi* were "Half-holidays," divided between sacred and ordinary occupations. The *Dies Festi* were set apart for the celebration of these four solemnities, "*Sacrificia*," "*Epulæ*," "*Ludi*," and "*Feriæ*."—The three first were sacrifices, banquets, and games, in honour of the Gods. *Feriæ* were either public or private. The public were of four kinds, "*Stativæ*," "*Conceptivæ*," "*Imperativæ*," "*Nundinæ*."

Feriæ Stativæ were stated festivals appointed by the calendar. *Conceptivæ* were named by the magistrates or priests, and were annually observed. *Imperativæ* were appointed by the consuls, or chief magistrates, on any extraordinary occasion. *Nundinæ*, because kept every ninth day, (quasi *Novendinæ*,) correspond to our fairs, or great market days, when the people from the country brought their commodities into the city, and exposed them to sale.—Though they were at first in the number of the *Feriæ*, they were afterwards, for the accommodation of the country people, declared to be *Dies Fasti*, on which law-suits were determined.

Feriæ privatæ were holidays, observed by particular persons, or families, as birth-days, and the like.

The *Profesti* were "*Fasti*," "*Comitiales*," "*Comperendini*," "*Stati*," and "*Præliares*."

The *Dies Fasti* were so called, because on them it was lawful (*fas*) for the Prætor to sit in judgement, and to say "*Do, Dico, Addico*," "I give laws, declare right, adjudge redress." For it is to be observed, that it was the business of the prætor, *Dare actionem et judices*, "To give the

writ, and to name the judges, or jury." *Dicere jus*, "To pronounce sentence," and *Addicere bona*, "To adjudge compensation, or redress," by assigning, for example, the goods of the debtor to the creditor. All other days were called *Nefasti*, or "Non-court days." *Comitiales* were for holding the *Comitia*, or public assemblies. *Compendini*, for giving bail. *Stati*, for deciding causes between a Roman and a foreigner.—*Præliares*, for attacking an enemy, it being deemed unlawful to do this, during the continuance of some particular feasts.

EXERCISE.

Canius inquired of his next neighbour, if it was a holiday among the fishermen, as he saw none of them there. "No holiday," said he, "as far as I know; fishermen do not usually fish here; and I was much surprised, indeed, at what took place yesterday." Canius was in a great passion; but what could he do? There was no legal redress to be had; for, as Cicero says, "Aquilus had not yet published his *formulae* on *dolus malus*; in regard to which," says the orator, "when I asked him what was implied by *dolus malus*, he answered, Pretending one thing, and doing another"—an explanation this, truly perspicuous, as coming from a person skilled in definition. Pythius, therefore, observes Cicero, and all those who pretend one thing and do another, are perfidious and wicked.

OBSERVATIONS.

It is given as a rule by Scheller, and other grammarians, that after a comparative, the latter of the two subjects compared, should, if *Quam* be employed, be put in the same case with the former subject of comparison. This rule, though generally, is not universally correct. It is true, I apprehend, in those cases only, in which the predicate is applicable to both subjects; and in these instances, both nouns are dependent on the same verb expressed, or understood. For example, we cannot say,

Utor Cicerone doctiore, quam Sallustio, to denote, "I am intimate with Cicero, a more learned man than Sallust;" but *Quam est Sallustius*. The reason is, Cicero and Sallust are not the subjects of one and the same predicate, the person speaking not being intimate with Sallust, though he is with Cicero. In like manner, if we say, "I gave the book to Titius, a wiser man than Sempronius," we cannot render it, *Titio sapientiori quam Sempronio librum dedi*; but *Quam Sempronius est*, "the book being given to Titius only."

When the two subjects belong to one and the same predicate, they are put in the same case; not, however, because *Quam* couples like cases, but because the same thing being predicated of each subject, the substantives depend on one and the same word. Thus, "*Ego hominem callidiorem vidi neminem, quam Phormionem.*" *Ter.* Here the subjects compared belong to one and the same predicate. "*Ego vidi neminem callidiorem, quam vidi Phormionem,*" "I have seen no man more cunning, than I have seen Phormio to be."—In the following examples, they are not the subjects of the same predicate, and therefore they may, or may not, be in the same case, according to the structure of the sentence. "*Meliorem quam ego sum, suppono tibi.*" *Plaut.* "*Si vicinus tuus meliorem equum habet, quam tuus est.*" *Cic.* "*Ut gloriari possis multo fortiozem, quam ipse es, virum abs te occisum.*" *Val. Max.* *Quam ipsum* would imply that both were slain, i. e. *Meliorem virum occisum quam teipsum occisum esse.* The same observation is applicable to *ac* or any copulative conjunction. "*Destinavisse eam Rubellium Plautum, per maternam originem, pari, ac Nero, gradu, a divo Augusto, ad res novas extollere.*" *Tac. Ann. xiii. 19. i. e.* "*pari gradu, ac Nero erat.*" *Nero* is not the subject of *extollere*, but the nominative to *erat* understood.

It is to be observed, then, that *Quam* does not couple like cases; and that the two subjects of comparison are

not put in the same case, unless what is predicated of the one is also predicated of the other, in which instance, as has been remarked, the substantives depend on one and the same word. In fact, all conjunctions couple, not nouns, but verbs or sentences; except those which denote addition, concomitancy, or conjunction, as *Et, Ac, Atque*, "And," "Add," or "Join," and these connect sentences, nouns, and verbs. If there be two subjects, and two predicates, they connect sentences—as *Aristippus docuit, et Marcus audivit*. If there be two subjects, or two objects, with only one predicate, and that predicate belonging to each, they couple the predicate expressed with the same predicate understood, as *Ego et Tullia valemus*, i. e. *Ego valeo et Tullia valet*. Here there are two subjects, and one predicate.—*Amat patriam et parentes*, i. e. *Amat patriam, et amat parentes*:—Here also there is but one predicate, and two objects of the affection, which it denotes. *Constitit asse, et pluris*; i. e. *Constitit asse, et constitit pluris*. If the predicate belong to the subjects, not singly, but collectively, the conjunctions couple the nouns—as, *Sunt par nobile gladiatorum Æcerninus et Placideianus*. Here the two persons, not individually, but together, form the *par nobile*. We cannot say, *Æcerninus est par, et Placideianus est par*.

The reader must be careful also not to be misled by the rule, that conjunctions couple like moods. The mood is determined by the sense, or by some predicating term, expressed, or understood, and not by the copulative. "*Est difficile, et difficilius fuisset, nisi hoc cavisses*." "It is difficult, and would have been more difficult." "*Ingenuisse etiam Alexandrum morti, et non parcius flevisse, quam ipse lacrimaretur*." *Curt*. "*Prædicavit non minus libenter sese recusaturum populi Romani amicitiam, quam adpetierit*." *Cæs*. The latter verb in each of the two last sentences might have been in the infinitive mood, being coupled by *quam* with the verb preceding;

or, more properly speaking, each of the latter verbs being under the government of the leading verb. The authors, however, in equal consistency with usage, employed the subjunctive. "*Ipsa mors uxoris Darii te admonere potest, minus jam misericordiæ tuæ licere, quam licuit.*" *Curt.* iv. 11.

It may be observed in passing, 1st. That *quam* is sometimes understood, "*Religionum usque quaque contemptor, præter unius Deæ Syriæ.*" *Suet.*, for *præter quam*. "*Plus viginti millia cæsa sunt,*" for *plus quam*. 2dly. That where ambiguity would be produced by the use of an ablative after a comparative, *quam* should be employed. "*The plebeians were more hostile to the tribunes, than were the patricians.*" We must not say, *Plebs erat tribunis infestior patribus*; but *quam patres*. 3dly. When the latter of the two subjects is expressed by the relative, the conjunction should be omitted. Thus we say, *Vidit fratrem meum, quo duobus annis sum junior*, not *quam qui*. This is an observation of Despauter, which we believe to be correct. 4thly. When the ablative is a negative, *quam* should not be used, and the negative should introduce the sentence. Thus, we should not say, *Tu es fortior quam nemo*, or *nemine*; but *nemine tu es fortior*. This is an observation of the same learned grammarian.

The expressions, "*Too heavy for,*" "*Too great for,*" and such like, are rendered, in Latin, by the comparative, and *Quam*, "*Heavier than,*" "*Greater than,*" and sometimes by "*Greater than that, which,*" "*Heavier than that, which.*" For example, "*My punishment is too heavy for me to bear,*" *Supplicium gravius est, quam quod ferre possim*, "*than that, which I am able to bear,*" or "*than what I am able to bear,*" or *Quam, ut ferre possim*, "*than that I can bear it.*" "*Suscepi plus, quam quantum præstare possim.*" *Cic.* The particle, or relative, is some-

times omitted, "Hoc majus est quoddam, quam ab iis postulandum sit," *Cic.*, i. e. *quam ut*, or *quod*.—"The burden is too great for your strength," *Onus viribus tuis est majus*. "The burden is greater than your strength." "He is too young to have such a load imposed upon him," *Junior est, quam cui tantum oneris imponatur*.

The comparative is sometimes followed by *Quam pro*, as "He wears a garment too large for his body," *Majorem gerit vestem, quam pro habitu corporis*. Such expressions as the following should be carefully avoided, *Nimis juvenis est ad tantum oneris imponendum*. *Nimis magnam vestem pro corpore suo*. The latter is inelegant; and the former wholly unclassical.

EXERCISE.

Fulvius Flaccus had determined to punish capitally the chiefs of the Campanian state, on account of their perfidy; and several had already suffered death. In consequence, however, of a letter from the senate, he was forced to desist from the infliction of punishment. On this occasion, Jubellius Taurea voluntarily presented himself, and said, "Since, Fulvius, you are possessed with so strong a desire to shed our blood, why do you delay to prepare the bloody axe against me, that you may be able to boast, that a braver man than yourself was slain by you?" On his answering, that he would willingly do so, were he not prevented by the senate, "Behold me, then," said the other, "voluntarily exhibiting an act acceptable, indeed, to your eyes, but too great for your soul." He then fell on his sword, and died.

OBSERVATIONS.

PRIMUS.

PRIMUS QUI.

It is no uncommon thing to find, in modern Latin, such expressions as the following, *Primus erat, qui hanc viam invenerit*, "He was the first, that invented this way."—"Principes Varro dictos vult, quod primi essent, qui

gladiis pugnarent." *Pitisc. Lex. Antiq. Rom.* "Because they were the first, that fought with swords." This phraseology should be carefully avoided; for, though in some cases, it be sufficiently perspicuous, it may in others create ambiguity. If we mean to say, "He was the first, that invented," that is, "the first to invent this way," we must render it, "*Ille primus hanc viam invenit.*" *Ter. Eun.* ii. 2, 16. "I am the first to feel our misfortunes, the first to know them all," "*Primus sentio mala nostra; primus rescisco omnia,*" *Ter. Ad.* iv. 2. 7. "They were the first, that taught the use of oil." "*Primi olei usum docuere.*" *Just.* ii. 6. "He was the first that was condemned," "*Primus est condemnatus.*" *Cic. Brut.*

In like manner are construed *Prior*, *Posterior*, *Uterior*, *Proximus*, *Supremus*, *Ultimus*, and, indeed, all comparatives and superlatives, when the relative, in English, though grammatically referring to the antecedent singly, refers to all the subjects with which the antecedent is compared. In others words, when the relative clause, in English, expresses the action, state, or attribute, not of the antecedent subject of comparison singly, but of those also, with which it is compared, this form of expression is employed. Thus, "He was the last that went away," that is, "He was the last to go away," or "the last of those, that went away." *Ultimus abiit ille.* "Ucalegon is the next that burns," *i. e.* "The next to burn," or, "of those that burn."—"Proximus ardet Ucalegon." *Virg.* "He will be the last that hears of the disgrace of his own house," *i. e.* "the last of those, who hear." "*Dedecus ille domus sciet ultimus.*" *Juv.* "He was the highest, that stood on the bank." "*Altissimus stetit ille in ripa.*" In all these examples, the relative clause in English, though grammatically it refers to the antecedent only, comprehends those subjects also, with which the antecedent subject is compared.

But, when the relative clause marks the character of

the subject singly, and is not applicable to the other subjects, with which that subject is compared, the relative *Qui* should be employed. Thus, if we mean to say, "He was the highest, who stood on the bank," meaning, "He, who stood on the bank, was the highest," we must render it, *Altissimus erat, qui in ripa stetit*. When Cicero says, "In Isara, flumine maximo, quod in finibus est Allobrogum, ponte facto, exercitum traduxi." *Cic. Ep. Fam. x. 15*, he does not mean, "the largest river, that is," but "a very large river, which is." The former observation would be expressed by *In Isara, quod maximum est flumen*.—Thus also, "On the last night that he spent on earth." "Nocte quam is in terris ultimam egit." *Val. Max.* If we say, *Nocte ultima, quam in terris egit*, a very different idea is conveyed—for this does not imply, "that of all the nights he spent on earth, this was the last," but "on the last of all his nights, which night he spent on earth."

Before quitting the subject, it may not be improper to remark, that it would be subservient to perspicuity, if, in English, we employed the word *That* after the superlative, when the expression is elliptical, that is, when the predicate denotes a superiority over those expressed in the relative clause, and the word *Who*, or *Which*, when the second subject of comparison is not involved in the relative clause. When this distinction is not marked by diversity of arrangement, a diversity of pronoun would prevent ambiguity. Thus, if we mean to say, "He was the best of those, who went away," it might be expressed, "He was the best, *that* went away." But, if we intended to signify, that, "He who went away, was the best," that is, comparatively to others, the previous subjects of discourse, the distinction might be marked by saying, "He was the best, *who* went away."

It is to be observed also, that though there are two different forms of expression in English, there is only one generally adopted in Latin. Thus, we say in our language,

"He wounded the first man, that he saw," or "He wounded the man, that first he saw:" but in Latin, we must say, *Homini, quem primum conspexit, vulnus intulit*; and not *Homini primo quem conspexit*, or *conspexerit*. With the indicative mood the expression is totally inadmissible, and with the subjunctive it seldom, if ever, occurs.

"To act the conqueror," or "the part of a conqueror," is rendered by *Agere victorem*.

Agere denotes "to act the part of, in reality," *ludere* "to act in appearance." *Bonum civem agit*, "he acts the part of a good citizen." "*Bonum civem ludit*." *Cic.* "He plays the patriot," or "affects to act the patriot." I remark this use of the verb *ludere* because, I believe, it has not been noticed by any lexicographer.

EXERCISE.

Cyrus having arrived at the age of manhood, Harpagus wrote to him a letter, advising him to make war on his grandfather, Astyages, who had banished him into Persia, and to seize the crown. Cyrus, after he had read the letter, had a dream, in which he was desired to attempt the same thing; and was also advised to take, as an associate in the undertaking, the first man, that he should meet next day. Cyrus did so; and, perceiving that the people were favourable to his design, he raised an army, and marched against Astyages. A battle took place; in which the king was taken prisoner. Cyrus, however, acted towards him the part of a grandson, more than of a conqueror; for he took nothing from him but his crown; and conferred upon him the government of Hyrcania.

OBSERVATIONS.

INDOLES.

INGENIUM.

Ingenium has been confined by some critics to the powers of the understanding, as denoting "penetration," "judgment," "ingenuity." Its meaning, however, is

more extensive. When Thais says "Non adeo inhumano ingenio sum." *Ter.*, she evidently alludes to the qualities of the heart. "Ingenia ferocia efferaverat." *Curt.* "Their naturally ferocious tempers." It seems, therefore, to denote the moral qualities of the soul, as well as the intellectual powers, *naturâ ingenita* or *quicquid est ingenitum*. *Indoles*, from *inolescere*, (per epanthesin literæ d "to grow in,") has been defined *futuræ virtutis imago*. But it is not confined to virtue. It denotes either the moral or immoral propensities of the soul as indicated by certain characters, and unfolding themselves by advancing years. "Cum hac indole virtutum atque vitiorum sub Asdrubale meruit." *Liv.* "With this native propensity of Annibal, both to virtue and vice." "Indoles futuræ imperatoris virtutis apparuit." *Just.* "The indications of his future excellence, as a general."

Ingenium and *Indoles* are each applied also to things inanimate, as, "Soli ingenium." *Plin.* xiv. 1, "The nature of the soil." "Arborem indolem deterere." *A. Gell.* "The natural qualities of the trees."

PERCONTARI.

INTERROGARE.

SCISCITARI.

The difference between *sciscitari* and *percontari* has been a subject of controversy. If we consult etymology, *percontari*, quasi *per* contum exquirere, or *pecunctari*, quasi *de cunctis* quærere, denotes, "to probe," "to examine to the bottom," implying a minute and circumstantial enquiry. And, when this conception is to be expressed, this would appear to be the appropriate verb. "Salsum est etiam quærentibus, et quasi percontantibus, lente respondere, quod nollent." *Cic.* "Asking, and as it were probing and sifting." *Sciscitari*, a frequentative from *sciscere*, denotes "to enquire in order to know," with no reference to the manner. The former often relates to matters of idle curiosity, the latter generally, if not always, to a subject felt by the enquirer to be important, or interesting. *Per-*

contor ipse, sciscitor vel ipse, vel per alium." This last distinction I would submit to the consideration of learned critics. "Per legatos (oraculum) sciscitatus est, quonam modo id tam grave bellum discuti posset." *V. Max.* Here, I apprehend, *percontari* would be inadmissible.

The difference between *Interrogare* and *Percontari*, is explained by Quintilian. See lib. ix. cap. 2. He remarks, that, though both are used indifferently, we employ *percontari* for the sake of information, and *interrogare*, in argument. For, *interrogare* may be the act of one, who puts a question, and answers it himself, which was called *subjectio*, a mode of arguing adopted by orators; or it may express a question, which requires no answer; whereas *percontari* always signifies, that a reply is desired. Another distinction has also been suggested between these two verbs, the same as exists between ἰσχυράειν and πυνθάνεσθαι—namely, that *Interrogare*, like the former, is used in questions, where the answer may be simply *Yes*, or *No*; and that *Percontari* always requires a detailed reply.

Ubi vinum, intemperantius haustum, capiti detrimentum affert, est *crapula*. *Steph. Thes.*

EXERCISE.

Pyrrhus, king of Epire, was a man distinguished for the meekness of his disposition. Having heard, that some Tarentines had spoken of him at a feast in disrespectful terms, he sent for those, who, he was told, had been present, and asked them, if they had really said the things, which had come to his ears. One of them ingenuously replied, "If wine had not failed us, the things, which have been reported to you, would have been mere play and joke, compared with those, which we were going to say." This apology on the score of inebriety, and so honest a confession of the truth, turned the anger of the king into laughter. The effect of this clemency and moderation of mind was, that the Tarentines ever afterwards, when sober, returned him thanks, and when intoxicated, prayed for his prosperity.

OBSERVATIONS.

SUI. SUUS. IPSE. IS. ILLE. ISTE.

For the direction of the reader, in the use of the two first, and three last of these pronouns, the following simple and general rule may be given*.—When the subject is of the third person, and no transition from one subject to another is to be noted, *sui* and *suus* must be employed; but when a change of subject is to be signified, we must then use *is*, *ille*, or *iste*. This rule is essential to perspicuity. Its application may be illustrated by the few following examples. “Lycurgus was the greatest ornament of Lacedemon. Apollo said, that *he* knew not, whether he should rank *him* among men, or among Gods.” The pronoun *he* refers to Apollo, the nominative to the verb; here, therefore, there is no change of subject, and the pronoun is accordingly rendered by *sui*. The pronoun *him* refers to Lycurgus, a subject different from that, which the nominative to the verb expresses; in order, therefore, to mark the transition, it is rendered by *ille*. In Latin, the sentence would proceed thus: “Apollo dixit, *se* nescire, utrum *illum* hominum, an Deorum, numero aggregaret,” *Val. Max.* “Cato said, that he was a happier man, than Cæsar.” If *he* refers to Cato, no change of subject being implied, it must be rendered by *sui*; thus, “Cato dixit, *se* Cæsare esse feliciorem.”—If *he* refer to some other person, the change of subject must be noted, and for this purpose, we must employ *ille*, saying, “*illum* Cæsare esse feliciorem.”—“Titius vendidit suas ædes,” means, “Titius sold his (Titius’s) house.” “Vendidit ejus

* The difference in respect to meaning, between *is*, *ille*, and *iste*, it is foreign to our present purpose to consider. They are here regarded as equivalent words, and opposed to *sui* and *ipse*.

ædes," means "He sold the house of another person." If we say, "John loves James and his brother," the sentence is somewhat ambiguous. If the pronoun refer to *John*, the principal subject, it should be rendered, *Joannes diligit Jacobum, et fratrem suum*. If it refer to *James*, it should be rendered, *fratrem ejus*. "Tradito sibi puero, vir dicendi peritus ingenium ejus perspiciat." *Quint.* lib. i. cap. 3. Here *sibi* refers to the nominative to the verb. *Sui* and *suus*, therefore, are to be employed as referring to the principal subject of discourse, if it be of the third person; and this subject is very generally the nominative to the principal verb in the sentence. When these are used, no change of subject is implied.

Ipsæ is distinguished from *sui* and *ille* by its applicability to any of the three persons. Thus, we say, *Ego ipse, Tu ipse, Nos ipsi*. "Ego ipse vindex æris alieni." *Cic.* "Tute ipse his rebus finem præscripsisti." *Ter.* "Nosmet ipsos vindicamus in libertatem." *Sall.* Its general office is to individuate with more precision, or to designate the subject with greater emphasis, answering to the English words, "very," "self," "own." When applied to the third person, it is distinguished from *sui* and *ille* by this difference—*Sui* relates to the principal subject, generally the nominative to the verb; *ipse* refers to the subordinate subject, but emphatically marks it, as distinguished from the principal, or any other subject previously mentioned. "The senate apologised, and said that it had happened, not through their fault, but by his own sudden and secret arrival," "Senatus excusatione usus est, et dixit, non suâ (senatûs) negligentia, sed ipsius subito, et clandestino adventu, factum." *Val. Max.* Here *sua* refers, according to its proper character, to *senatus*; and *ipsius* points to Ptolemy, referring to him emphatically, as opposed to any other person, as being the cause of their apparent negligence. "Alexander a Leusippo impetravit ut eorum equitum, qui apud Granicum ceciderunt, faceret

statuas, et ipsius quoque iis interponeret." *Vell. Pater*. Here *ipsius* is properly used, as referring to Leusippus. Had the author used *suam*, it would have strictly referred to Alexander.

To the general rule here delivered for the use of *ille*, *ipse*, and *sui*, we subjoin the following observations.

1st. When the subject, whether principal, or subordinate, is expressed by *Quisque*, or *Unusquisque*, the reciprocal pronoun is used. We say, for example, "Quisque sui memor," *Cic.* "Pro se quisque acriter animum intendat." *Liv.* "Suus cuique mos." *Ter.* "Suo quisque tempore usus est." *Ter.*

2dly. When no ambiguity is to be apprehended, *is* and *ille* are sometimes used for *sui*. "Persuadent Rauracis, uti eodem usi consilio, una cum iis proficiscantur." *Cæs.* Here *una cum iis* is used for *una secum*. "Non petit, ut illum miserum putetis," *Quint.* for *se miserum*. In similar instances, we find *suus* used for *ipse*, thus; "Alexander urbem destitutam a suis intrat." *Curt.* Here there is no ambiguity; on the contrary, perspicuity requires the use of *suus*, in preference to *ille*, or *ipse*. "Alexander Diogenem gradu suo divitiis pellere tentat." *Curt.* iv. 3. Here *suo* should strictly refer to Alexander; but the reader almost intuitively perceives, that this reference would involve an obvious absurdity.

3dly. When the nominative to the verb is in the first or second person, *suus* is frequently used for *ipse*. This phraseology is admitted, as being attended with no ambiguity, *suus*, and *sui*, being incapable of referring to the first, or second person. Thus, we may say *Cepi columbam in nido suo*, for *nido ipsius*; but we cannot say *Puer cepit columbam in nido suo*, but *nido ipsius*; because *suus* might, and, indeed, strictly would, refer to *puer*. "Eloquere quicquid est suo nomine," *Plaut.* "Speak out, whatever it is, by its own name." Here, also, there is no ambiguity. *Suus* cannot refer to *tu*.

4thly. Though the principal subject of discourse is generally the nominative to the verb, it is sometimes, by the structure of the sentence, expressed in an oblique case. As the principal subject however, it may be, and frequently is, noted by the reciprocal pronoun. "Ab Antonio admonitus sum, ut mane sibi adessem." Though the principal subject be here expressed by an ablative case, it is properly represented by the pronoun *sibi*. "Est libido homini suo animo obsequi." *Plaut.* Here *id*, or more properly *obsequi*, is the nominative to the verb; but *homini* is, notwithstanding, the principal subject.—It must be observed, at the same time, that, agreeably to the general rule, by which *sui* and *suus* should refer to the nominative to the verb, *ipsius* is here admissible. The same observation may be applied to the following sentence, *Pythagoram venerabantur discipuli sui*—that is, *ipsius discipuli*. But, though *ipse* be admissible in such cases, care must be taken, that ambiguity be excluded; for it is to be observed, that the genitive of this pronoun having no variety of termination, the subject cannot, in all instances, be so precisely ascertained, by the use of *ipse*, as by employing *suus*. If we say, "Ciceronis suum filium piget," the meaning is clear; but, if we say, "Ciceronis ipsius filium piget," the pronoun may be conceived to agree with *Ciceronis*, instead of being the regimen of *filium*. "He received this name, by reason of his avarice," *Propter avaritiam suam, hoc nomen inditum est*: or, according to the general rule, *Propter avaritiam ipsius*. The latter is the expression of *Plautus*. In the following sentence, perspicuity requires the use of the reciprocal pronoun. "Consulem C. Marium, levi vulnere a Telesino perstrictum, servus suus gladio interemit." *Val. Max.* vi. 8. 2. Here *servus* is the nominative to the verb; but *Marius* is the principal subject, and neither *ipse* nor *is* would so clearly point to *Marius*, as the reciprocal pronoun. *Iipse*

might refer to Telecinus, and *is* to some other individual, if any such had been previously mentioned.

It has been already observed, that the proper office of *ipse*, as opposed to *is* and *sui*, is emphatically to note the subordinate, as distinguished from the primary, or any other subject. "The king loved Parmenio, and at his own request gave him the government of the province," *Rex Parmenionem dilexit, et ipsius rogatu ei provinciam administrandam dedit*. "The emperor shewed him the will, written with his (not the emperor's) own hand," *Testamentum ipsius manu scriptum Imperator ostendit*. The same observation is exemplified in the following exercise.

EXERCISE.

Alcibiades having learned, that some of the Lacedemonians, whose envy he had excited, were laying snares for his life, fled to Tissaphernes, prefect of Lydia, into whose favour he soon contrived to insinuate himself, by his elegant manners and consummate address. When he found, that he had acquired very considerable influence over the mind of Tissaphernes, he took the liberty to dissuade him from furnishing the Lacedemonians with a fleet, or with warlike supplies. He apprised him, that, while the Grecian states were at variance with one another, Darius would necessarily become the arbiter of peace and war; assuring him, at the same time, that the king would subdue, by their own arms, those, whom he was incapable of conquering by his own power. This counsel was not only favourably received, but strictly followed by Tissaphernes.

OBSERVATIONS.

EFFUGERE.

EVADERE.

The former is to escape from danger by fleeing, implying in the person a consciousness of the danger, and an effort to escape. "Barbari suppliciorum ultimum effugere tentabant." *Curt.*

Evadere is to get out of danger, or difficulty, whether by our own endeavours, or those of others, or even by accident. It does not necessarily imply a consciousness of the danger, or an attempt to escape. “*Rex, quum tanti periculi, quod evaserat, imago oculis oberraret,*” *Curt.* The king had escaped from the danger alluded to, not by his own endeavours, but by the interposition of others.

Evadere, when used for *Fieri*, is often, in modern Latin, improperly followed by the preposition *In*—thus, “*Non dubitans, quin in virum magnum evasurus esset Marcianus.*” *Grotius.* Cicero, and the best writers, always construe it, when it signifies “To become,” as a substantive verb—thus, “*Perfectus Epicureus evaserat,*” *Cic.* “He had become a perfect Epicurean.” “*Non patiebatur eos, quos judicabat non posse oratores evadere, operam apud se perdere.*” *Cic.* Such expressions therefore, as *Evadet in virum doctum*, for *Evadet vir doctus*, “He will become a learned man,” should be avoided.

DESISTERE.

DESINERE.

These verbs agree in denoting the discontinuance of any action, or procedure, whether that discontinuance be temporary or permanent; and when this conception simply is implied, they may be used indiscriminately. “*Haud desinam, donec perfecero.*” *Ter.* Here *Desistere* might have been employed, “*Non, hodie si exclusus fuero, desistam.*” *Hor.* Here again, the verb *Desinere* would have expressed the same determination. They are each applied to persons and things, but we are inclined to think, with this difference, that *Desistere* is not applied to things, unless when motion is denoted, either in space, or of time. “*Destitit in dubio fluctu jactarier intus.*” *Lucret.* “*Autumno desistente.*” *Varr.* *Desistere* is *finem facere*; *Desinere* is also *finem habere*, or *terminari*. “*Triclinium*

desinit, incipit portus." *Plin.* *Vox desinit*, "The word ends." Here *Desistere* would be inadmissible. *Desistere* refers to action only; *desinere* to action or passion. "Ut auctor desinat inquiri." *Ov.* *Desistat*, we apprehend, would here be inadmissible.

In short, we are inclined to state, as the radical and chief distinction between these two verbs, that *Desistere* is properly the act of a voluntary agent, and is seldom applied to inanimate things, and then only, when motion, the power of which strictly belongs to animated being, is either literally or figuratively denoted; whereas *desinere* is not only used, to express an action proceeding from volition, but also facts and events, whence volition is excluded. Hence we say, *destitit timere, amare, odisse*; but not *timor, amor, odium, destitit*, but *desiit*. When Ovid says, "*Ægre desinet esse miser*," *Rem. Am.* 658, *desistet*, as if the effect depended on the lover, would be inadmissible. And, when he says, in another passage, "*Somnus Credibilis tardâ desinit esse morâ*," *Ov. Her.* xxi. 22, the verb expresses merely the termination of a sentiment, in which the will has no concern.

In the following exercise occurs the phrase "at full speed," that is, "as fast as they could." In all expressions in which *possum* is involved, the learner should always be careful to attend to its proper, or literal signification. Thus, "I can," is equivalent to "I am able," "I could," to "I was able," and sometimes to, "I should be able." With this precaution, he will be in no danger of mistaking the proper mood or tense, in which the verb should be put: thus, "I would cry out, *with all my might*," or, "as loudly, as I could;" *Clamarem, quantum possem*, or, "as much, as I should be able."—"I cried out, *with all my might*," or "as loudly, as I could;" *Clamavi quantum potui*, or, "as much, as I was able." "I follow, as fast as I can;" *Sequor quantum possum*, "as fast as I am

able."—"I will follow as fast, as I can;" *Sequar, quantum possim,* or "*potero,*" "as fast, as I may, or shall, be able."

EXERCISE.

Brutus, being defeated by Antony and Octavius, near Philippi, betook himself to flight, to prevent his falling into the hands of the enemy. One Lucinus, observing a few horsemen pursuing him at full speed, threw himself in their way, in order to save the life of his general, and told them that he was Brutus. The horsemen, overjoyed at this circumstance, gave over the pursuit, and despatched messengers, to tell Antony, that Brutus was taken. Antony, when he received the intelligence, was at a loss how to treat the illustrious captive. But he was soon delivered from his uneasiness, for Lucinus shortly afterwards came up, and confessed, who he was. In the meantime, Brutus made his escape.

OBSERVATIONS.

AMICITIA.

HOSPITIUM.

The former means "Friendship in general," in whatever principle it may be founded. *Hospitium* is strictly that friendship, which originates in hospitality; for it literally means, "A house, to which a traveller repairs for lodging and entertainment." In the earliest ages, before inns were erected for the accommodation of travellers, they used to be entertained in any house, to which choice or necessity might direct them; and to turn a stranger away was reprobated as a crime of the most odious character. Friendships were thus contracted, and tokens of regard (*Tesserae dimidiatae*) passed between the host and his guest, as memorials of this friendship; and these pledges were carefully transmitted from father to son. This sort of friendship was most religiously cultivated by the ancients; for a belief was early instilled into them, that the *Deus Hospitalis*, as Plautus calls him, or *Jupiter*

Hospitalis, according to Cicero, would not suffer the rights of hospitality to be violated with impunity.

AMBULARE.

INCEDERE.

INGREDI.

Ambulare signifies "to walk," generally for exercise and amusement. It has no reference to the manner. "*Ambulare est spatiis factis in eadem vestigia sæpius reflectere, idque ad voluptatem vel sanitatem.*" *Nolt. Lex. Ant.* It does not, however, necessarily imply, that the person walks backwards and forwards, in the same place, as Noltenius here supposes, but merely, that the person walks for amusement, or health; for we sometimes find it applied "to walking journeys," as "Eo modo ambulat Cæsar, et his triariis militum celeritatem incitat, ut timeam ne citius ad Brundisium, quam opus sit, accesserit." *Cic.* Schorus, therefore, is more correct than Noltenius, when he says, "Non solum ii dicuntur ambulare, qui spatia faciunt, aut animi causa eunt, sed etiam qui proficiscuntur aliquo." *Schor. 33. Verw. Thes.*

Incedere is "to walk with measured steps," "to march," "to walk with a portly and courageous gait." "*Incedere est ingredi composito, vel cum gravitate et pompa.*" (*Vid. Pompa.*) Both occur in the following passage, "Tenero ac molli passu suspendimus gradum, nec ambulamus, sed incedimus," (*Seneca,*) that is, "We do not walk, but step; or we walk with measured pace." "Incedunt per ora vestra," *Sall. B. C.* "They walk in a stately, or pompous manner." Thus, *Incedere* always denotes a regular, or methodical step. So also *Incessus*—thus, "Modo citus, modo tardus incessus," *Sall.* "His gait was sometimes quick, at other times slow." *Incedere* is sometimes applied to travelling on horseback; "Servi pedibus, liberi non nisi equis incedunt." *Justin. xii. 8.*

Ingredi is "to walk in any manner," as opposed to "to sit," "to stand," or "to be carried." "*Ipsam, quia in-*

gredi non poterat, jussit afferri." *Curt.* vi. 11. "Because he could not walk," or "use his legs."

"A countryman," when it means "One of the same nation, or people," is rendered by *Civis*, or *Popularis*; when it signifies "A person living in the country, as opposed to one residing in the city," it is rendered by *Rusticus*. *Civis* is opposed to *Hostis*, or *Exterus*, "A foreigner." *Rusticus* to *Urbanus*, and *Agrestis* to *Oppidanus* and *Urbanus*.

Ferre is frequently construed with the accusative of the thing carried, and two datives—thus, "To carry a book as a present to any one," *Ferre librum dono alicui*.

The reader, perhaps, may require to be reminded, that a practice or habit is frequently expressed, in English, by *Would*, and in Latin, by the preterimperfect tense—thus, *Aiebat*, "He would say," or "Used to say," or "Was in the habit of saying." *Jubebat*, "He would bid." *Insumebat*, "He would spend." See *Hor. De Art. Poët.* 439.

As implying comparison or likeness, is rendered by *ut*, *uti*, *sicut*, *sicuti*; implying a cause, or reason, by *quod*, *quia*, *quoniam*, *as*, or *since*—thus, "He did, as I desired." *Fecit, ut jussi*. "As you think so, I will forbear." *Quoniam ita censes, abstinabo*. In the latter sense, it is also rendered elegantly and forcibly by *quippe qui*, with the subjunctive mood generally—thus, *Quippe quæ in lege non scripta sit*. *Cic.* "As, or, forasmuch as, this is not written in the law." In the following exercise similitude, or comparison, is implied, rather than cause or reason; therefore, *uti*, or *quemadmodum* is the more appropriate word, though *quoniam* may be allowed.

Vesci is, by writers of the Augustan age, joined to an ablative; but by others, sometimes to an accusative.

EXERCISE.

When Louis, the eleventh, king of France, was sojourning

among the people of Burgundy, his affairs being disturbed at home, he contracted an intimacy with one Conon, a plain honest countryman. After walking, or hunting, the king would frequently turn aside to Conon's house, and as princes are sometimes pleased with plebeian things, he would eat turnips with him and his wife, with the highest satisfaction. Louis being soon reinstated on his throne, Conon's wife advised him to wait on the king, and remind him of their old friendship, and also to take with him some large turnips, as a present to his majesty. Conon was extremely reluctant, saying that he should lose his labour, for that kings did not remember such good offices.

OBSERVATIONS.

The scholar should be careful to mark, by the pronoun, the transition from one subject to another, where it is not otherwise signified; thus, "He entered, and she exclaimed," *Ingressus est, et illa exclamavit*. If *Illa* were omitted, both verbs would refer to *He*, as, "He entered and exclaimed." Tacitus, through inattention to this rule, has, in several instances, puzzled, if not misled his reader.

The *Toga*, among the Romans, and the *Pallium* of the Greeks, were long outer garments, reaching down to the feet. The *Toga* was of a white colour, either natural or artificial. In the former case, it was called *Toga alba*, and in the latter, *Candidata*.—This, at least, is the opinion of Lipsius, and, though liable to objection, appears, on the whole, highly probable. This garment being inconvenient for labour, it was usual to tuck it up, when they were going either to work, or travel. Hence originated the phrase, *Accingere se operi*, "To gird one's self up," or "Prepare one's self for work." Hence also, we have in scriptural language, "Gird up your loins," or, "Be prepared for working, or travelling."

It has been remarked by some critics, that the conjunction *ac* is not used before the letters *c* and *q*, at the beginning of a sentence, nor before a vowel. Heusinger, indeed, disapproves the collocation of *ac* before *c* and *q*,

in any part of a sentence. Examples of a contrary usage are quoted ; but in much the majority of these *et* and *atque* are found in the best manuscripts. The scholar cannot err in avoiding, whatever seems to be of doubtful authority. It is also observed by Drakenborch, in his annotations on Livy, that this elegant historian seems to have avoided *ac* before a word beginning with a vowel. In other classics, though very rarely in Cicero, we find this position occasionally admitted. General usage, however, is decidedly opposed to it.

EXERCISE.

Conon's wife, however, prevailed ; and he accordingly picks out some large turnips, and prepares himself for the journey. But being hungry by the way, he ate all of them, except one, which was remarkably large.—When he had stolen into the hall, through which the king was to pass, he was immediately recognized by his majesty, and invited to an interview. With great alacrity he produced the turnip ; and the king accepted it with still greater, charging one of his ministers to lay it up amongst those things, which he held most dear. He ordered also a thousand crowns to be paid to Conon for the turnip. The fame of this circumstance being soon spread, one of the courtiers presented the king with an elegant horse.

OBSERVATIONS.

LIBERALITAS.

MUNIFICENTIA.

The former is the generic term, and is opposed to *avaritia* and *prodigalitas*. It is defined by Cicero to be "*virtus in recte dando consistens.*" *Munificentia*, as its composition imports, is strictly, *liberalitas in muniis faciendis, sive in muneribus ludorum edendis*. *Liberalitas*, says Noltenius, ut plurimum, privatorum est ; *munificentia principum*.

ARGUMENTARI.

RATIOCINARI.

"*Argumentari*," say Stephens and Faber, is "*Argumentis ad aliquid probandum uti*."—" *Ratiocinari*, aliquid ratione colligere, vel deprehendere." The former is the more generic term, signifying, to bring forward arguments, whencesoever derived, for the purpose of proving any position ; the latter to deduce, by logical reasoning, what is true, or what is false, what is right, or what is wrong.

Most nouns of the fifth declension want the plural number ; but *Spes* has the nominative and accusative plural.

The measure of any thing, whether expressed in inches, feet, miles, &c., or indefinitely, is put in the accusative, and sometimes in the ablative ; the measure of excess always in the ablative ; thus, "A wall twelve feet high," *Murus, duodenos pedes altus*.—"They are six miles off," *Sex millibus*, or *Sex millia passuum absunt*.—"Much better," *Multo melior*, i. e., "better by much."—"Five feet higher," *Quinque pedibus altior*.

Lactare aliquem spe, the phrase used by Erasmus, been considered to be of suspicious character. It has, however, the authority of Plautus, Terence, and Varro. The phrases, *In spem adducere*, *spe complere*, *spem offerre*, proposed in its stead, do not express the idea correctly. *Spem alere* approaches nearer to the sentiment. Noltenius quotes only the authority of Terence, in favour of *lactare*, and questions its validity ; but we conceive, that it would be fastidious indeed to reject a word, sanctioned by Plautus, Terence, and Varro.

"To occur to any one" is rendered by *alicui in mentem venire*. In the use of this phrase, there is an idiomatic expression, frequent with Cicero, which deserves attention. "Cum illius temporis mihi venit in mentem," Cic., for

"illud tempus." "Venit enim mihi sane loci, religionis, illius in mentem." *Cic.* There is here, doubtless, an ellipsis, but what the governing word is, we may conjecture, but cannot ascertain.

EXERCISE.

The king, knowing the courtier had been tempted by the liberality, which he had shown to Canon, and was aiming at gain, accepted the present with wonderful cheerfulness: and having summoned his nobles, began to consult, what recompense he should make for so elegant a horse. In the mean time, the courtier conceived the highest expectations, reasoning thus with himself, "If the king repaid so liberally a turnip given by a countryman, how much more liberally will he repay a horse presented by a courtier?" After the nobles had severally delivered their opinions, and the courtier had been long amused with vain hope, his majesty at last said, "a thing occurs to me, which I will give him;" and having called one of his nobles, whispered to him to bring, what he could find in a certain place, carefully wrapped up in a piece of silk.

OBSERVATIONS.

INVENIRE.

REPERIRE.

Various and contradictory opinions have been offered, by critics and lexicographers, respecting the difference between these two verbs, some contending that *invenire* is "to find by search," and *reperire* "to find by accident," others again reversing this distinction; some maintaining that *reperire* is confined to objects known to exist, *invenire* extending to things new and unknown, while others have affirmed, that the verbs are synonymous.

On a subject which has eluded the research, and baffled the ingenuity of the most eminent and acute philologists, it becomes us to offer an opinion, to whatever it may amount, with great diffidence. In no question of verbal distinction has the author of this work experienced so great difficulty as in this enquiry; and as we are prone

to estimate a discovery not by its real value, but by the labour which it costs us, and the number of failures, he has been led to attach more importance to his success in this investigation (if he has been successful) than it obviously merits. After patient enquiry, and a copious collation of examples, we apprehend the difference to be this: *Invenire* is "to find out," not only in a transitive or relative sense, but also absolutely and in the abstract; whereas *reperire* is always a relative term, referring to some specific object, either expressed or implied. Wherever the latter occurs, the thing found, whether sought for or not, is, we believe, universally specified. This is not necessary in the case of *invenire*. "Fingebat hæc Homerus et humana ad Deos transferebat; divina mallem ad nos. Quæ autem divina? Vigere, sapere, *invenire*, meminisse." *Cic. Tusc. Quæst. lib. iii.* *Reperire*, as we apprehend, would be here inadmissible. We do not recollect, nor have we been able to discover, any example, in which it is used in this abstract sense; and we conceive, that *reperire* would here be equally improper, as it would be to translate the verb in English thus, "To be strong, to be wise, to find, to remember." *Invenire* expresses the power or the faculty, as well as the act; *reperire* denotes the latter only.

MAGNATES. PROCERES. PRIMORES. OPTIMATES.

The first of these terms is rarely, if ever, found in any classic author. Cicero, Livy, and Justin, with others, use *optimates*; Livy and others, *proceres*; Virgil, Horace, Tacitus, and Livy, *primores*; Plautus, *summates*; Seneca, Tacitus, and Suetonius, *megistanes*. What constitutes the distinction, it is easier to conjecture than to ascertain. It may be useful, however, to remark, that *primores* is never applied by Cicero, nor, I believe, by Plautus, to persons, but to things. "Primoribus labris

attigissent." *Cic.* "Digitulis duobus sumebas primoribus." *Plaut.* When it is employed by other writers, it denotes "men of the first rank in society." *Proceres* seems to have a more general meaning, extending to persons eminent in any class, though generally applied to the highest, and referring to political authority. *Optimates* are thus defined by Cicero, among whom he includes the *libertini*; "Sunt principes publici consilii; sunt qui eorum sectam sequuntur." It is thus opposed to *populares*, or "to the friends of the people," or "to men desirous of popular applause."

Sub, compounded with an adjective, lessens the signification, and corresponds to the English termination *ish*; thus, *Albus*, "White," *Subalbus*, "Whitish," *Acidus*, "Sour," *Subacidus*, "Sourish," *Subacid*, or "Somewhat sour."

EXERCISE.

The turnip was accordingly brought; and the king, with his own hand, presented it to the courtier, carefully wrapped up, as it was, in the silk cloth. His majesty, at the same time told him, that he indeed believed the horse to be very valuable; but that he was amply repaid by a thing, which had cost him a thousand golden crowns. The courtier, overjoyed, not doubting but something had been given him of no ordinary value, returned thanks to his majesty for his great liberality, and then took his leave. Eager to see what the silk cloth contained, he took it off, and found, to his great mortification, a turnip now somewhat dry. Thus the catcher, himself caught, became a subject of laughter to all the nobles.

ORSEVATIONS.

LIS.

JURGIUM.

RIXA.

Jurgium denotes merely "a chiding" or "slight difference between friends." *Lis* expresses "discord between adversaries, or opponents," "a ground of

controversy, which may be removed judicially or otherwise." "Si *jurgant*, benevolorum concertatio est: *lis* inimicorum, non *jurgium* dicitur." *Cic.* *Lis* is frequently confined to law suits, and sometimes denotes the damages given. "Lites severe aestimatæ." *Cic.* "The damages were estimated with rigour." "Philosophi ætatem in litibus conterunt." *Cic.* "In philosophical controversies." *Rixa* differs from these, as always implying "noisy contention, or brawling, and generally, blows." "*Jurgia* primum, mox *rixa* inter Batavos, et legionarios." *Tac.* *Contentio*, as denoting merely "a striving together," or "a strenuous exertion of faculties corporeal or mental, on each side," has been already explained.

BIBERE.

POTARE.

The former of these verbs means, simply, "To drink," the latter, "To be addicted to drinking," or "To drink to excess." "*Bibunt* sobrii ad naturæ necessitatem; *potant* ebriosi affluenter, et ad ebrietatem." *Popma.* "Nunquam sitiens biberat, nec esuriens ederat." *Cic.* "Ibi primum insuevit exercitus populi Romani amare, potare, signa, tabulas pictas, vasa cælata mirari." *Sall.* In the latter example, *Bibere* would be inadmissible. Sallust means to say, that the Roman soldiers acquired the habit of drinking to excess.

The reader must remember, that when two persons, or classes, are spoken of, though the comparative or superlative are indifferently used in English, the comparative must always be employed in Latin. "The two brothers met, and the elder was the first that spoke," *Senior prior locutus est.* *Primus* is here inadmissible. It is an impropriety, however, into which the idiom of our language is sometimes apt to seduce the young scholar. The improper use of the comparative with the superlative is an error, into which he is much less liable to fall. It occurs

in the following passage, "Fides, spes, charitas, hæc tria, major horum charitas."—Here there are three things compared; the superlative, therefore, and not the comparative, should have been employed. "The greatest," not "The greater of these is charity." Despauter remarks, that the expression involves also a syntactical error. He delivers it as a rule, which, he believes, is observed by all classical writers, that the gender of the comparative should, in such examples, be the same with that of the substantive which it governs in the genitive plural. Here *major*, agreeing with *charitas*, is of the feminine gender, and *horum* is of the neuter. The learned grammarian, therefore, condemns the expression, and says, it should be *maxima harum*, or *maximum horum, est charitas*. Classic usage, however, justifies the agreement of the superlative in gender frequently with the principal subject, and not with that, which it governs in the genitive plural, thus "Indus, qui est fluminum maximus." *Cic.* "Hordeum omnium frugum mollissimum est." *Plin.* We perceive, then, no ground for rejecting *maxima horum est charitas*. Analogy, therefore, would lead to the conclusion that *major horum*, though otherwise objectionable, involves no syntactical error in respect to gender. Usage, I apprehend, does not forbid us to say "Fides et charitas; horum major est charitas."

It is necessary also to distinguish between the adjectives, *Prior* and *Primus*, and the adverbs *Prius* and *Primum*. If we say *Primo*, or *Primum fecit hoc*, we mean, "He did this for the first time," or "In the first place he did this." If we say, *Primus fecit*, we mean, "He was the first man that did this."—*Hannibal primum transit Alpes*, denotes "Hannibal in the first place crossed the Alps;" which expression is naturally followed by *Tunc*, *Deinde*, or some consecutive adverb, as *Deinde Italiam vasavit*, and "Then ravaged Italy." *Hannibal primus*

transiit, implies, that Hannibal was the first person that crossed.

A purpose, or intention, is expressed, as has been already observed, by *Ut* or *qui*, with the potential mood, *Ad* or *Gratiâ* with the gerund, by the supine in *Um*, by the future participle, and in poetical writers, often by the infinitive. It deserves attention, however, that *Qui* is elegantly used, in those cases only, in which the subordinate agency of some person or thing, is implied, as "He sent messengers to inform the king," *Nuncios misit, qui regem certiores facerent*, "Who might inform." The relative clause expresses the subordinate agency of the messengers. "He called for a sword, to kill himself." *Gladium poposcit, quo seipsum interficeret*. "With which he might kill." But where no subordinate agency is signified, the relative should not be employed—thus, if we say, "He came to inform me," it would be inelegant to render it, *Venit, qui me certiores faceret*; we must say, *Ut me certiores faceret*, or *Me certiores facturum*—or we may employ the supine, as also the gerund, with *Ad* or *Gratiâ*.

It deserves the notice of the reader, that Cicero almost uniformly uses *inimicitiae* instead of the singular number.

EXERCISE.

In time of summer, when animals are plagued with thirst, a lion and a wild boar came to a little spring, to drink. But a dispute having arisen, which of these should drink first, and a desperate fight ensuing, the affair seemed likely to end in murder. After they had fought a considerable time, stopping for a short space, in order to take breath, they spied some vultures waiting to devour the one, which should first fall. This circumstance induced them to dismiss their enmity, saying, "It is better for us to become friends, than to be a prey to vultures and crows." The fable shews, that it is wiser

to put an end to strifes and contentions, than to carry them to the length of involving all the parties in disgrace and ruin.

OBSERVATIONS.

CUTIS.

CORIUM.

PELLIS.

ALUTA.

Cutis is "the human skin, while on the body;" *Pellis* "A skin of any kind stripped off." "Corpore viva *cutis*, *pellis* detracta vocatur." *Nolt.* *Corium* means, "Thick hide," whether on the animal or not. Dumesnil confines it to "Leather," or "Tanned hide." That it is applied to the thick hide of live animals, the following example alone is sufficient to prove. "Quarum aliæ *coriis* tectæ sunt, aliæ villis vestitæ, aliæ spinis hirsutæ." *Cic.* Pliny applies it to fishes, and Plautus humorously to the human body. "Periit meum *corium*, cum cistella." *Cist.* "*Corium* perdidit." *Ib.* "I have lost my skin, or my hide," for the latter term is often humorously, thus used, in English also. This word likewise signifies "Leather;" but is by no means confined, as Dumesnil supposes, to this signification.

Pellis, is "The skin or hide taken off,"—"Deformem pro cute pellem, Pendentesque genas, et tales aspice rugas." *Juv.* Juvenal here considers the *Cutis* in old men, as *mortua*, and therefore gives it the name of *Pellis*.

Aluta, from *Alumen*, "Alum," with which it was dressed, signifies "A thin leather," of which the Romans made shoes and purses; and, as Cæsar tells us, the Gauls made sails.

The construction of the ablative absolute, has been already, oftener than once, explained. I shall here only remark, that the junior reader should be careful to observe, whether the noun connected with the participle in English be, or be not, the nominative to the verb, before he proceeds to translate the sentence. Inattention here may

lead him into an egregious error. The following example will serve to illustrate the propriety of this admonition : "The king having promised him the spoils, the general took his leave." *The king*, though in what is termed the absolute case, which in English is the nominative, is not the nominative to the verb. *Rege spolia pollicito, dux abiit*. Here the verb is deponent, and the two participles correspond precisely in signification. Take the passive verb, and the English, in order to agree with the meaning of the Latin participle, must be turned into *Being*—*Spoliis a rege promissis, dux abiit*, that is, "The spoils being promised by the king."

Such expressions as "we may see," "we may read," "we may hear," used in the way of remark, were generally rendered by classic writers, *videre licet, legere licet, audire licet*. But several examples occur, even in authors *ætatis aureæ*, in which *est* is used for *licet*, thus, "Scire est liberum ingenium," *Ter.*, "We may know." "Verbo negare sit," *Liv.*, "I may deny." In writers of a posterior period, the expression is more common, "Est videre apud illos argentea vasa." *Tac.*

EXERCISE.

A certain man had a horse and an ass. While they were on a journey, the ass said to the horse, "Take part of my burden, if you wish me to live;" but the other would not do it. The ass, at last falling down with fatigue, died. The owner then having put the ass's load, and also his hide, on the horse's back, the horse exclaimed, "Ah, wretch that I am! I would not carry part of his burden, and now I must carry the whole, and his hide over and above." Hence we may learn, that those, who are placed in exalted stations, act wisely, in sharing the burdens of their inferiors; for that in this way, and this only, can the preservation of both be effected.

OBSERVATIONS.

SIGNUM.

STATUA.

A learned critic observes, that these words are thus distinguished. In the first place, *Signum* is "the likeness of a god, or of a man, or of a brute animal;" *statua* is "the representation of either a divine, or a human being." 2dly. If the figure was erected in the forum, or any public place, it was called *Statua*; if in a private house, it was named *Signum*. This distinction is questionable. 3dly. *Statua* denotes "an entire, or full-length figure, sculptured, or formed in any way, from metal, wood, or stone;" *signum* has a more comprehensive meaning, expressing not only a figure of full-length, but also a "bust," or half-length. 4thly. *Signum* may not only be sculptured, cast, or moulded, like *statua*; but it may also be imprinted on the surface of its materials, the impression being, for example, on wax, clay, or chalk.

The Greek *Drachma* has been generally considered as the same with the Roman *Denarius*.—This opinion is sufficiently correct for common purposes. Money computations among the Romans were made by *Æs*, *As*, *Sestertius*, or *Nummus*, *Denarius*, *Solidus*, or *Aureus*, *Pondo*, or *Libra*. The *Æs*, which signifies money in general, has the same meaning also with the word *As*, and was, at first, a piece of copper or brass uncoined, *Æs rude*, weighing a pound, or twelve ounces. It began to be stamped in the reign of Servius Tullius. The *Sestertius*, marked L.L.S. (*Libra, Libra, Semis*), or H.S., was a silver coin, equivalent to two *asses* and a half. When used as a neuter noun (*Sestertium*) it denotes a thousand *sestertii*—thus, *decem sestertia* denotes ten thousand *sestertii*. And when the adverbial number is used, *centena millia* is understood; thus, *decies* H.S. is equal to 1,000,000 *sestertii*. *Mille sestertii*, or *nummi*, is equivalent to

£8 1s. 5½d. The *Denarius* was the chief silver coin among the Romans, so named from its equivalence to ten *asses*, and taking the *as* as equal to $3\frac{1}{10}$ farthings, is equal, in our money, to seven-pence three-farthings. It was marked with the letter X or *. The *Quinarius* was equal to five *asses*, and marked with the letter V.

The *aureus* was a gold coin, struck in the second Punic war, equal in value to twenty-five *Denarii*, or one hundred *Sestertii*. In latter ages it was reduced in weight, and had the name of *Solidus*.

Pondo is supposed by some writers to have been equal to 100 *Denarii*, and therefore different from *Libra*, which consisted of 84 *Denarii*, or 96 *Drachms*, taking the difference of the *Denarius* and the *Drachma* to be, as some suppose, nearly as 8 to 9. The *Pondo* was equivalent, as some say, to £3 4s. 7d., and according to others, £3 2s. 0d. The *Mina*, a Greek coin, was equal to 100 *Drachmæ*, or a Roman *Pondo*, or *Libra*, for we find these two latter terms sometimes used indiscriminately. *Argentī pondo bina et selibras*, equal to two pounds and a half of silver, or 250 *drachms*.

The *Talent* was equal to sixty *Mince*.

The comparative value of the Roman coins may be seen from the following table.

<i>Teruncius</i>					£0 : 0 : 0 : 0 $\frac{115}{1000}$	
2	<i>Sembella</i>				0 : 0 : 0 : 1 $\frac{55}{100}$	
4	2	<i>Libella</i> <i>As</i> }		0 : 0 : 0 : 3 $\frac{1}{10}$	
10	5	2½	<i>Sestertius</i>		0 : 0 : 1 : 3 $\frac{3}{4}$	
20	10	5	2	<i>Quinarius</i> <i>Victoratus</i> }		. . 0 : 0 : 3 : 3 $\frac{1}{2}$
40	20	10	4	2	<i>Denarius</i> . 0 : 0 : 7 : 3	

We conclude with remarking, that *æs* was frequently suppressed; thus we have *balnearium* for "bath money," *Juv.* ii. 52. *Calcearium* for "shoe-money." *Suet. Vesp.* 8. *Columnarium*, *Cic. Att.* 13. 6. "Tax for every pillar supporting a house."

The price, or value of any thing, is put in the ablative; but these genitives, *tanti*, *quantum*, *pluris*, *minoris*, *magni*, *parvi*, *nihili*, *teruncii*, *floci*, *pili*, *hujus*, *maximi*, *minimi*, *assis*, (taken indefinitely,) *nihili*, *nauci*, *pensi*, are excepted.

EXERCISE.

Mercury, desirous to know, in what estimation he was held by mankind, went in a human form, into the workshop of a statuary, as if intending to purchase something. Seeing the statue of Jupiter, he asked, at what price it might be bought? The man answering, "For a drachm," he smiled, and asked, "At what might this one of Juno be purchased?" The statuary answered, "For more money." Seeing his own statue, and thinking, that, as he was the messenger of the gods, and had his name invoked by all mortals, desirous of gain, it would be highly valued, he inquired the price. "If you will," said the statuary, "buy the other two, I will give you this one to boot."

The fable shews, that the opinion, which we entertain of our own importance, differs often from the estimate, which others form of our character.

OBSERVATIONS.

CUPIDITAS.

AVIDITAS.

AMBITIO.

The two former agree in denoting "desire in general," but with this difference, that the latter seems to denote a greater degree of the affection; *cupiditas* denoting "a desire to gain its object," and *aviditas* "to gain and to hold it." *Cupiditas pecuniæ* is "the desire to get money;" *aviditas* and *avaritia* "the desire to acquire it, and to keep it." The former is opposed to *abstinentia*, and the latter

to *liberalitas*. By an ellipsis of *pecuniæ* and *imperii*, they are each employed to denote respectively "covetousness" and "ambition;" but in the latter acceptation *aviditas* simply is rarely used. It occurs, however, in this sense, in the following exercise. The term *ambitio*, is distinguished from both, by being confined to the desire of domestic honour, or power—"the love of rank, office, or civil distinction." "Miserrima est omnino ambitio, honorumque contentio." *Cic.* The latter clause is explanatory. "Me ambitio quædam ad honorum studium duxit." *Cic.* Sallust says, "Imbecilla ætas ambitione corrupta tenebatur." *B. C.* cap. 3., alluding to his desire of civil and political distinction.

ANIMA.

ANIMUS.

MENS.

Anima is the principle of life common to all animals. "Id est, quo vivimus et sentimus." It is sometimes applied to vegetables. "Sunt quædam, quæ animam habent, nec sunt animalia; placet enim, satis et arbustis animam inesse; itaque et vivere illa, et mori dicuntur." *Sen. Ep.* *Animus* is "The soul," the percipient and intellectual principle peculiar to man, including the faculties of the mind, with the affections of the heart.

Mens implies merely the intellect, or rational faculty, under the government of which are the affections, passions, appetites, and sentiments of *Animus*. When opposed to each other, *Animus* refers to the sentiments and passions; *Mens* to the reason. "Mala mens, malus animus," "A perverted reason makes a corrupt heart." In the following passage they all occur, and are clearly defined—"Animam morte sopitam esse neminem latet; animum somno, et in furiosis mentem extinguere, non animam." *Plin.*

The scholar will perceive, by a little attention, that the clauses, in the following exercise, in which the word *Would* occurs, are not absolute, but conditional. He

should also attend to the following phraseologies.—“ You were slow in coming,” *Tarde venisti*.—“ It is long in growing,” *Diu crescit*.

It may be here remarked, that, when one subject is either, in some degree, involved in the other, or naturally implied with it, the enclitic *que*, in connecting them, is more generally used than *et*, and also in concluding an enumeration of particulars; but, as the concluding word of a sentence, the enclitic is generally rejected. Tursellinus remarks, that it expresses the Greek $\tau\epsilon$. “ Qui solis et lunæ, reliquorumque siderum ortus, obitus, motusque cognoscerent.” *Cic.* “ Portoria, reliquaque omnia vectigalia.” *Cæs.* “ Vitæ necisque potestatem habet.” *Cæs.* “ Jus potestatemque habere.” “ Sub imperium dictionemque subungere.” *Cic.* “ Jus ratumque esto.” *Cic.* In such cases, *ac* and *atque* are sometimes used, *et* very rarely.

CONTINERE.

CAPERE.

These words considered as synonymes, may be thus distinguished. The former means “ to contain,” “ confine,” or “ hold together in any way;” the latter denotes “ to grasp.” *Manu continere*. “ Difficile est continere, quod capere non possis.” *Curt.* iv. 11. “ To hold together, what you cannot grasp.” Where this difference is not to be signified, either verb may be used.

EXERCISE.

The Scythian ambassadors, being introduced into the royal tent, are reported to have addressed Alexander in the following terms:—“ If the Gods had given you size of body, equal to your ambition of mind, the whole world would not contain you. With one hand you would reach the east, and with the other the west: nay, not content with this, you would desire to know where the refulgent sun hides his beams. From Europe you go into Asia; and from Asia you pass into Europe. After conquering the whole human race, you are now going to wage war with woods, and rivers, and snows, and wild beasts. What!

know you not, that large trees are long in growing, but are extirpated in a single hour?"

OBSERVATIONS.

APEX.

CULMEN.

FASTIGIUM.

CACUMEN.

VERTEX.

Apex is "the top," or "tuft of a cap," such as was worn by the priests of Mars. *Culmen* is "The roof," or "covering," (*e culmo*,) the ancients, in the ruder ages, having covered their houses with straw. *Fastigium* is "The ridge of a house," "the pinnacle," or "highest part." "*Evado ad summi fastigia culminis.*" *Virg.* "The top of the roof." It also denotes "the lowest part," or "the depth," thus, "*Forsitan et scrobibus quæ sint fastigia, quæras.*" *Virg.*

Cacumen is "The top of any thing," as "*Cacumina arborum*,"—" *Cacumina montium*." It is never, like *Fastigium*, applied to the "bottom," or "depth." *Vertex* is "The crown of the head."—Though these be the strict significations of the several terms, they are metaphorically employed to denote the top of any thing.

INTEGER.

TOTUS.

OMNIS.

Integer means "the whole without division." *Totus* "the whole without subtraction." These two refer to quantity. *Omnis* means "all," or "the whole," when number is implied, or, as logicians term it, *quantitas discreta*, as opposed to *quantitas continua*, to which the two first are confined. *Omnis*, however, is sometimes used for *totus*, as "*Omne cælum, totamque terram mente complexus.*" *Cic.*

The distinction between *totus* and *omnes* is well illustrated by Quintilian, the former meaning the "whole collectively," the latter, "the details," or "the particulars."

Servire, "To serve," or "be a slave," is opposed to *Imperare*, "To command," or "rule."

FATUUS.

STULTUS.

STOLIDUS.

The English term "fool" is used, sometimes to denote "an idiot," "a changeling"—*mente omnino carens*, and sometimes "one deficient in understanding, but not an idiot." *Fatuus*, according to the general opinion of critics, properly denotes the former character, and *stultus* the latter. The three words seem well explained by Popma. "*Fatuus*, qui ingenio et memoria valet quodammodo, sed sine ullo judicio; *stultus*, qui judicandi facultate, quam habet, non utitur vel abutitur; *stolidus*, qui nec ingenio, nec memoria, nec judicio valet."—*Stolidus*, according to another eminent critic, "est qui, proxime accedit ad naturam brutorum—*Stultus* est, qui imprudenter et inepte, vel agit, vel loquitur."

After a negative, "But" is rendered by *Quin*, or *Qui*, *-æ*, *-od non*, when it means, "That not." "Nemo est, quin existimet," *Cic.*—that is, "Qui non existimet," "There is no man, but thinks, or who does not think."

The junior reader is desired to observe, that in English, we conjugate some intransitive verbs, either with the verb *to be*, or with the verb *to have*, in one and the same sense. Thus we say either "summer is come," or "summer has come." "Fallen is Babylon," or "Babylon has fallen." "The king was come," or "the king had come." "Winter will be gone," or "winter will have gone." In using intransitive verbs, it is the latter phraseology only, which accords with the Latin idiom.

EXERCISE.

"He is a fool, who looks at their fruit, without measuring their height. Take care, lest, while you strive to reach the top, you fall with the very branches, of which you have laid hold. A lion has sometimes become the food of the smallest birds; and

rust consumes iron. Nothing is so strong, but it may be in danger from what is weak. What have we to do with you? We never set foot in your country. We will neither be slaves to any man, nor do we desire to rule. The gifts presented to us by the Gods, are a yoke of oxen, a plough, a goblet, and arrows. These we use, both with our friends and against our enemies. You, who boast, that you are come to punish robbers, are yourself the greatest of all robbers."

OBSERVATIONS.

CUPERE.

VELLE.

DESIDERARE.

The former is "to desire earnestly," as "*Cupio omnia reipublicæ causa.*" *Cic.* When it governs the dative, it signifies "to favour," as "*Ego Fundanio non cupio. Non amicus sum.*" *Cic.* *Velle* also means "to wish" or "desire," but implies less ardor: hence the complimentary expression "*Cupio omnia, quæ vis.*" *Hor.* "*Omnia, quæ tu vis, ego cupio.*" *Plaut.* "What you wish to have, I most earnestly wish, that you may have." *Desiderare* differs from these two as denoting, when applied to a person, the desire of something felt to be requisite to one's happiness, and regret at its absence, and generally at its loss. "*Sextilem totum mendax desideror.*" *Hor.* "I am longed for, and my absence regretted." "*Neque nunc vires desidero adolescentis, non plusquam adolescens tauri vires desiderabam.*" *Cic.* "I do not desire, not feeling the want." "*Nostri non amplius viginti omnibus sunt præliis desiderati.*" *Cæs.* "Were missing." Here regret is implied at having lost a good, once possessed. It is transferred to things inanimate, still, however, implying the necessity, or utility of the object. "*Fimi desiderat aliquantum.*" *Plin.* "Requires some manure." "*Longiorem desiderat orationem.*" *Cic.* "Requires a longer address." "*Desideramus,*" says Popma, "*vel quod diligimus, vel quod amisimus.*"

OPUS.

USUS.

Opus and *Usus* are joined to the ablative, as *Quid opus*

est verbis ? “What need is there of words?” *Duce nobis opus est*, “We have need of a general.” In these examples, the thing needed is expressed in the ablative, by an ellipsis of *in* or *de*, which are sometimes introduced; as “*Opus est mihi de libro.*” *Cic.* We sometimes find it in the nominative, as *Dux nobis opus est*, “A general is needful to us.” In the last example, *Opus* may be considered as an indeclinable adjective. Plautus has indulged in almost every mode of construction, putting the thing needed sometimes in the ablative, sometimes in the genitive, and sometimes in the accusative; but in this he is not to be imitated.

It is joined with the perfect participle, as also with the infinitive, which supplies the nominative to the verb; thus, “*Priusquam incipias consulto, et ubi consulueris, mature facto opus est.*” *Sall.* “*Ne dici quidem opus est.*” *Cic.* “It needs not be told.”

“*Opus*,” says Vavassor, “*idem esse arbitror atque refert, expedit, utile est; non idem esse atque necessarium aut oportet.*”—“*Illud etiamsi opus est, tamen est minus necessarium.*” *Cic.*

Cave, when followed by the subjunctive mood, was used by the Latins in the same sense with *Vide ne*—thus, “*Cave facias, inquit; nam ista lex perferetur,*” *Cic.*, that is, “Beware of doing it,” “Take care, you do not do it.”—*Ne* is here elegantly understood.

It has been already observed, that the measure of excess is expressed in the ablative. In conformity to this rule, the definite article before a comparative is rendered by *eo*, and correlatively by *quo* and *eo*; thus, “Better,” *Melior*. “The better,” *Eo Melior*, i. e. “Better by that.” “The wiser, the better,” *Quo sapientior, eo melior*, i. e. “By what the wiser, by that the better.”

It may be observed in passing, that in expressing measure, the governing word is sometimes omitted, as,

“ Nos in ea castra properabamus, quibus aberant bidui,”
i. e. *itinere* or *via*, “ two days’ journey.”

Or, when it introduces an alternative question, is expressed by *an*, the correlative words being “ Utrum, an,” “ Num, an ; or *ne* enclitic,” followed by *an*—thus, “ Whether did *he* do it, or *you* ?” “ *Num* ille fecit, *an* tu ?”—“ Will you go, or stay ?” “ Visne ire, *an* manere ?” The same observation is applicable to the interrogative *An*, taken indefinitely—thus, “ I know not, whether he will go, or stay,” “ Nescio *num* iturus sit, *an* mansurus.”

EXERCISE.

“ What need have you of riches ? The more you have, the more you desire. If you are a God, you ought to bestow favours on mortals, not take them away. But, if you are a man, think always what you are. It is folly to remember those things, for the sake of which you forget yourself. Those, on whom you have not made war, you may enjoy as friends ; for the firmest friendship subsists among equals ; and they are equals, who have never tried each other’s strength. Beware of believing, that those are friends, whom you have conquered ; there is no friendship between a slave and his master. You have no occasion for a friend, of whose friendship you may be doubtful. Adjacent as we are to your empire on both sides, you will have in us the guards both of Europe and of Asia. Consider well then, whether you should wish us to be friends, or to be enemies. The Scythians will never become slaves.”

OBSERVATIONS.

POLLICERI.

PROMITTERE.

RECIPERE.

Promittere, in its strict and primitive import, meant nothing more, than “ To hold out.” Hence it came naturally to signify, “ The act of exciting expectation to receive,” and hence, “ To promise.” In this last acceptance, we believe the term to be generic, signifying any engagement or obligation, whether express or implied,

whether exciting hope or fear, whether by weak or strong affirmation. Accordingly we find Cicero employing the term *Promissum*, to denote every species of promise, while *pollicitum*, we believe, he never once uses. *Polliceri*, generally perhaps significant of express and certain engagements, and those made by stronger affirmations, is employed only in a good sense, as exciting hope, whereas *Promittere* holds forth either good or evil, awakening hope or fear; the distinction being similar to that between the English verbs, "to hope," and "to expect." We hope for good; we expect good, or evil. This we conceive to be the only precise and uniform distinction. "*Promisi ultorem, et verbis odia aspera movi.*" *Virg.* Here *Promisi* means "I threatened." "*Surrepturum pallam promisit tibi,*" *Plaut.* "He intimated, or threatened, that he would steal your robe." In neither of these examples would *Polliceri* express the meaning.

Recipere implies more than *Polliceri* and *Promittere*, denoting, that the person guarantees the result, or becomes answerable for his engagement. It is *eventum et periculum in se suscipere*. "*De æstate polliceris, vel potius recipis.*" *Cic.*

We have already observed, that, when of two future events, one is represented as to be perfected before the other takes place, the former is generally expressed by the future perfect, or the future subjunctive, as it is improperly called, and the other by the future imperfect, or future indicative—as, *Si unquam, ita fecerit, non impune feret*, "If he do (shall have done) so again, he shall not escape with impunity." This rule takes place, when the idea of past time is not involved in the sentence, or expressed by the principal verb. We now observe, that, when of two future events, one is to be completed before the other takes place, and when the latter is expressed either by a future infinitive governed by a preterite tense, or when the principal verb is in the preterite tense, the pluperfect

potential is elegantly used.—This rule may be illustrated by the following examples:—"I will do whatsoever you order me," *Quodcumque jusseris, ego faciam*, that is, "I will do, whatsoever you shall have ordered." Here the command, and the execution of it, are both future; but, as the former must be finished, before the latter can take place, the former is expressed by the future perfect, and the latter by the future imperfect. In this sentence, future time only is involved, "Be assured that I will do whatever you shall order," *Quodcumque jusseris, me facturum esse pro certo scias*. Here the principal verb, *scias*, implies present time. "I told him, that I would do, whatever he should order," *Quodcumque jussisset me facturum esse dixi*.—Here the principal verb, *Dixi*, is in the preterite tense, and the order, which must precede the execution, is expressed in the pluperfect potential, not in the future perfect, the clause implying "he should have ordered." The pluperfect is sometimes used, when the leading verb is in the present tense. "Docet eum magno fore periculo, siquid adversi accidisset." *Nepos*.

EXERCISE.

It is a rule, taught by Cicero, that those promises are not to be kept, which are not useful to the persons, to whom you have given them. Sol promised to his son Phaëton, that he would do whatsoever he should wish. The youth desired to be taken up into his father's chariot; he was taken up, and was burnt to death. How much better would it have been, if the father's promise had not been kept. Agamemnon vowed to Diana the most beautiful thing, that should be produced in his kingdom, in that year, and he sacrificed his daughter Iphigenia. The promise ought not to have been performed, rather than that so horrible a crime should have been committed. Thus, says Cicero, to perform promises, to abide by agreements, and to restore deposits, things, which seem in themselves honourable, cease to be honourable on certain occasions.

OBSERVATIONS.

CAUSA.

RATIO.

Causa is that, which produces an effect, physical or intellectual; *ratio* is “a moral or intellectual cause”—“a motive for acting, or a reason for thinking.” “*Ratio est causa, quæ demonstrat, verum esse id, quod intendimus.*”—*Auct. ad Heren.* “Num parva causa, aut parva ratio est?”—*Ter.* The former term appears to refer to the external object, as alluring, and the latter to the internal motive, as having reason in it. “Minari denique divisoribus, ratio non erat.” *Cic.* “There was no good reason, or rational motive, for threatening.” “To threaten was not a rational proceeding.”

AMARE.

DILIGERE.

Diligere expresses selection, or preference, implying superior excellence in the object. Choice, or discrimination, is clearly denoted by the etymology of the verb. Cicero says, “Quocirca quum judicaris, diligere oportet, non quum dilexeris, judicare.” *Cic.* And Auctor ad Herennium has the following observations, showing this to be the distinctive meaning of the verb; “*Deligere oportet, quem velis diligere.*” *Lib. iv.* *Amare* implies more than *diligere*, denoting the warm and affectionate emotion of love. It expresses a feeling of the heart; the former implies more a sentiment of the understanding. “Ut scires, eum non a me *diligi* solum, verum etiam *amari.*” *Cic.* *Amare* denotes the affection, whether instinctive, as that of parents to their offspring, or excited by a rational conviction of the amiableness of the object; *Diligere*, “love towards an object, as being preferable to others.”

The latter sometimes also appears to denote the expression of this partiality and love, by acts of kindness. "Eum, quem necesse erat *diligere*, qualiscunque esset, talem habemus, ut libenter quoque *diligamus*." *Cic. Fam.* xii. 16. Here Trebonius informs Cicero, that such was the superior merit of his son Marcus, that his friends at Athens voluntarily showed him those marks of kindness, which necessity would have prescribed towards him, as the son of Cicero. They are each sometimes used by Cicero, as equivalent to our colloquial expression, "to be obliged." "Vectenum diligo." *Cic.* "I am obliged to Vectenus." "I am gratified with his conduct."

BRACHIUM.

LACERTUS.

Brachium means the arm from the wrist to the elbow; and *lacertus* from the elbow to the shoulder. "Est vidisse satis; laudat digitosque manusque, Brachiaque, et nudos media plus parte lacertos." *Ov.* Here the parts are evidently mentioned in order.

The word *had*, used as the preterite of the verb *to have*, is to be carefully distinguished from the word *had*, employed as an auxiliary verb, and the sign of the pluperfect tense. Thus, if we say, "Lucretia had concealed a poniard under her clothes," it is rendered, "Lucretia cultrum *abdiderat*." But, if we say, "Lucretia had a poniard concealed," it must be rendered, "Cultrum *abditum habebat*."—(See *Liv.* lib. i. cap. 58.) "Complures annos portoria reliquaue omnia *Æduorum vectigalia*, parvo pretio redempta habere." *Cæs. B. G.* lib. i. cap. 15. *Redemisse*, "had farmed," would not imply, what is here expressed, namely, that Dumnorix was at that time the farmer of the taxes.

EXERCISE.

Clitus was one of Alexander's dearest friends, and had served long under his father Philip. In a certain battle, when Alex-

ander was fighting, bareheaded, and when Rosaces had his arm raised to strike him behind, Clitus protected the king with his shield, and cut off the barbarian's head. Hellenice, his sister, had nursed Alexander, and he loved her with as great tenderness, as if she had been his mother. From these considerations, Alexander had a great attachment to Clitus, and entrusted him with the government of a very extensive province. The night before he set out to take upon him the government of this province, Alexander invited him to a banquet.

OBSERVATIONS.

FACTA. ACTA. GESTA. RES GESTÆ.

Acta and *Facta* are generic terms, denoting actions indefinitely. "Dimidium facti qui cœpit, habet." *Hor.* "Si tamen acta Deos nunquam mortalia fallunt." *Ov.* But *Acta* has a special signification, corresponding nearly to our word *acts*, in its technical sense, denoting the recorded enactments of legislative, or imperial authority, the decisions of magistrates, and the determinations of popular assemblies. *Gesta* referred to matters of the greatest public interest, comprehending all memorable transactions civil and military. The term, however, it must be observed, occurs so seldom, as a substantive, being found only once in Cicero*, once in Nepos, and once in V. Maximus, that we should be inclined to conclude, without denying its Latinity, as some have done, that it signifies nothing more, or less, than *Res gestæ*, an expression in general use. *Res gestæ* denotes "military exploits," "brilliant achievements," or "memorable actions, civil, military, or political."

* Dumesnil affirms, but in error, that it is not even once to be found in Cicero.

ADULARI.

ASSENTARI.

The etymology of *adulari* is very doubtful. Its meaning is, "to practise sycophantic flattery in any way." It seems primitively to have referred to the fawning of dogs. "*Adulatio*," says Nonius, "est blandimentum proprie canum." "Canum vero tam fida custodia, tamque amans dominorum adulatio." *Cic.*

Assentari denotes that species of flattery, which consists in yielding implicit assent to the opinions, the wishes, or the assertions, of others.

"Quicquid dicunt laudo; id rursum si negant, laudo id quoque;

Negat quis? nego; ait? aio: postremo imperavi egomet mihi

Omnia *assentari*."

Ter. Eun. ii. 2. 20.

The adjective pronouns are sometimes used for the substantive, the noun, to which the pronoun refers, being at the same time construed, as if the substantive pronoun were employed; thus, "*Tuum hominis simplicis pectus vidimus*." *Cic.* i. e. *pectus tui hominis simplicis*. "*Solius meum peccatum corrigi potest*." *Cic.* i. e. *peccatum mei solius*—"Noster duorum adventus." *Liv.* i. e. *adventus nostri duorum*.

EXERCISE.

There the king began to boast of his own achievements, and to vilify those of his father, Philip: many of his nobles, at the same time, flattering him by their assent. He said, that the noble victory at Chæronea was his alone, and that the glory of it had been taken from him, by the malignity and envy of his father. He asserted also, that Philip, in an insurrection among the soldiers, had owed his safety to his son. These, and things like these, the young men were overjoyed to hear; to the elderly they were extremely unpleasant. In opposition to the com-

mendations, which Alexander bestowed on himself, Clitus, not sufficiently sober, began to recount the exploits of Philip, and said, that, in his judgment, they were much greater than the achievements of Alexander.

OBSERVATIONS.

FACINUS.

SCELUS.

FLAGITIUM.

Facinus, from *Facere*, denotes “a bold or daring action;” and unless it be joined with a favourable epithet, or the action be previously described as commendable, the term is always to be understood in a vituperative sense. “Homines ad vim, ad facinus, cædemque delecti.” *Cic.* Here it signifies a criminal action. “Præclari facinoris, aut artis bonæ, famam quærit.” *Sall.* Here the epithet *Præclarus* marks the character of the action as praise-worthy.

Scelus implies a higher degree of criminality. “Facinus est vinciri civem Romanum; scelus verberari; prope parricidium necari.” *Cic.*

Flagitium, though generally referring to lustful excess, denotes any fault, error, or crime, which reflects more or less disgrace on the offender; and implies a less degree of moral guilt, than *Scelus*. “Inter *flagitium* et *facinus* hoc differt, quod *flagitium* est quicquid agit cupiditas indomita ad corrumpendum animum et corpus suum; *facinus*, quod agit, ut alteri noceat.” *Vide Facciolati in Facinus.*

It was remarked by an ancient critic, and we believe the remark to be correct, that Cicero never uses the word *pœnitentia* for “repentance.” *Pœnitere* rarely occurs as a verb in a personal sense. Justin, however, has thus used it oftener than once; and we find, in one of the fragments of Sallust, *pœniturus* for *pœnititurus*—in Cicero, Sallust, and Suetonius, *pœnitens*—in Plautus, Livy, Seneca,

and V. Maximus, *pœnitendus*—and *pœnitendum* in Cicero and Sallust.

EXERCISE.

Alexander hearing his father preferred to himself, was fired to madness ; and seizing a dagger from the hand of one of his attendants plunged it into the heart of Clitus. Exulting at first in the perpetration of this atrocious deed, he upbraided the dying man with his encomiums on Philip ; but, when he came to reflect, that he had rashly slain an innocent and aged friend, the brother too of her, who had nursed him in infancy, the anguish of remorse pierced his soul. Bursting into tears, he clasped the dead body in his arms ; and so violent was the feeling of repentance, that, seizing the weapon plucked from the wound, he would have thrust it into himself, had not his friends arrested his hand. Resolved not to survive him, he abstained from food during three days, when the entreaties of the whole army at last prevailed on him to abandon his determination. How forcibly does this story teach us the fatal effects of intemperate drinking and unbridled passion !

OBSERVATIONS.

DESPICERE.

SPERNERE.

CONTEMNERE.

These verbs are thus distinguished by Popma. "*Contemnere*," he says, "*est parvi ducere ; despicere, infra se existimare ; spernere est cum fastidio rejicere et segregare.*" The definition of the two first verbs is correct ; but, in regard to the third, it is to be observed, that though *spernere* very generally denotes "to reject with scorn, or disdain," it frequently signifies merely "to view with scorn, or with contemptuous indifference ;" thus we have "*spernere periculum*," *Curt.* "*spernere flammas—fulmen*," *Ov.*, "to disregard" or "treat with contempt," and Curtius, if I mistake not, says "*spernere mortem.*"

Before we dismiss the subject, we would advert to an

error committed by a learned critic, which requires correction. Dr. Hill remarks, that when "*Contemnere*," which denotes, he says, the absolute vileness of the object, is used where comparison is implied, the comparison is denoted by "*Præ*;" and that *Spernere* and *Despicere*, which signify relative inferiority, exclude the use of "*Præ*." In this opinion we cannot concur. The preposition is often found with *Spernere*, as well as with *Contemnere*; thus, "*Præ illius forma, quasi spernas tuam.*" *Plaut.* "*Operæ pretium est audire, qui omnia præ divitiis humana spernunt.*" *Liv.* iii. 26.

One substantive governs another in the genitive, when they signify different things. But, if the latter of the two has an adjective joined with it, specifying the general meaning of the substantive, or emphatically describing the property, which it expresses, it may be put in the genitive, or ablative, as "A man of consummate wisdom." *Vir summæ prudentiæ vel summa prudentia.* Sometimes the latter substantive is put in the accusative, by *Synecdoche*, and sometimes in the ablative, while the adjective agrees with the subject, and not with the property or quality—as, *Vir præstans ingenio, Vir decorus faciem*, i. e. *secundum faciem.* The latter of these phraseologies obtains chiefly among the poets. It deserves, however, the attention of the scholar, that the genitive and ablative are not to be used indifferently. In some cases, which will be better understood by example, than by explanation, the genitive only is used, and in others the ablative—thus, "A field of four acres," *Ager trium jugerum.* "A stone of a hundred pounds weight," *Lapis centum librarum.* "Be of good cheer," *Bono animo es.* "If your mind is disengaged," *Si vacuo animo es.* *Cic.* "A woman far advanced in life," *Mulier magno natu.* *Liv.* There is an idiom, which is connected with the subject, and may be here noticed, as occurring in classic writers. "*Romanorum nemo id auctoritatis aderat, ut promissa ejus magni*

penderentur." *Tac.* for *nemo ejus auctoritatis*. "Hominibus id ætatis." *Cic.* "Men of that age."

EXERCISE.

It is, said a celebrated writer, worth their while, who despise all human things, in comparison with riches, and are of opinion, that there is no place either for honour, or for virtue, unless where wealth abounds, to read what we have related to us, concerning T. Quinctius Cincinnatus. This man, the sole hope of the Roman state, cultivated with his own hand, a farm of four Roman acres across the Tiber, which is called the Quinctian Meadows, opposite to that place, where the ship-docks now are. There was this great man found by the deputies of the senate, whether digging a ditch with a spade, or at plough, this at least is certain, busily employed in agricultural labour.—When the usual compliments were over, they begged him to put on his gown, and hear the Senate's message:

OBSERVATIONS.

INSTARE.

IMPENDERE.

IMMINERE.

The first of these verbs, *ex in* and *stare*, denotes an object, standing, or pressing, upon us; *impendere*, something not immediately present to us, but suspended over our heads. *Imminere*, says Hill, is applied to an object, which rests on the ground, and inclines, like a cliff, from the perpendicular, so as to threaten a fall; but with this explanation the following expression of Ovid, amongst others, which might be quoted, seems irreconcilable. "Imminet his aer." *Met.* i. 52. I am inclined to think, it does not denote the immediate pressure indicated by *instare*, but a greater degree of propinquity, than *impendere*; and in its figurative sense, a greater degree of danger, alarming and immediate. "Anxium de instantibus curis agitabant etiam per somnum species imminentium rerum." *Curt.* iii. 3. There is another distinction, which appears to be well founded, and which seems to have escaped the at-

tention of critics, namely, that *instare* and *imminere*, admit persons, as their nominatives, whereas *impendere*, unless the term be qualified, as by *quasi*, *videri*, &c., is confined to things, and is not used to denote immediate danger from personal agency.

COMITARI.

STIPARE.

These verbs agree in signifying "to accompany;" but in this they differ, that *comitari* is applied to one attendant, or more; whereas *stipari* always implies a crowded retinue.

SATIN' SALVÆ.

Hadrianus Cardinalis observes, that *Satin' Salvæ* was a common form of question among the Romans, when they apprehended mischief, or danger. "Hem quid est? quid trepidas? satin' salvæ?" *Ter.* "Quærentique viro satine salvæ? minime inquit." *Liv.* "Cum frater satine salvæ res, interrogaret." *Id.*

LICTORES.

The office of Lictor was instituted by Romulus, who borrowed it from the Tuscans. The name, as Lipsius informs us, was derived from an obsolete verb, *Ligo*, *ligui*, *lictum*, *ligere*, "to bind," it being the business of the Lictors to bind the hands and legs of criminals, before they suffered punishment. The Lictors were, at first, generally chosen from the lowest of the *Ingenui*, or common people; but, in later ages, they were taken from the *Liberti* and *Libertini*. Some magistrates, indeed, chose them from their own slaves. To prevent this, a law was made, as Dionysius informs us, in the time of the Triumvirate, that no slave should bear a rod (*Virga*).—Their office was fourfold,—1st. It was their duty to walk before the magistrates (*Præire*) one by one, in a regular line. The foremost was called "Lictor Primus;" and the hind-

most, who immediately preceded the magistrate, was called "Lictor Proximus," or "Postremus."—2dly. It was their business to clear away the crowd (*Turbam sub-movere*), and make way for the magistrates. For this purpose, and also for knocking at a door, or gate, they carried a rod (*Virga*). "Forem, uti mos est, virga percussit." *Liv.*

Thirdly. It was their duty to enforce that respect, which was due to the magistrates. This part of their office was named *Animadversio*, and was executed *Inclamando*, "by crying out." The usual expressions of respect were, uncovering the head, rising up, dismounting from horseback, or from a chariot, and going out of the way. "Ut consul animadvertere proximum lictorem jussit, et is ut descenderet, ex equo inclamavit." *Liv.*

Fourthly. It was part of their office to inflict punishment on criminals. "I, lictor, colliga manus." "I caput obnube, arbori infelici suspende, verbera vel intra pomœrium, vel extra pomœrium." *Liv.*

Their *Insignia* were the *Fasces* and *Virgæ*. The *Fasces* were a bundle of rods, tied with a piece of leather. A hatchet, or axe, was, at first, stuck in the middle of the rods; but Val. Poplicola, after the banishment of the kings, removed the axe, lest the sentiment of liberty should be weakened by the terror of capital punishment. But when a Dictator was chosen, the axe was placed in the middle of the *Fasces*, as it was during the regal government. To the Dictator, to the Kings also, and the Consuls, were assigned twelve lictors; the master of the horse had six; the Prætor had the same number; and every vestal virgin, when she appeared in public, was attended by one lictor.

DICTATOR.

The Dictator was a magistrate, created in time of imminent public danger, and invested with absolute autho-

city. He was chosen by one of the consuls, who, by order of the senate, named any person of consular authority, who seemed to him best qualified to execute the office. The nomination took place in the night time. "Nocte deinde silentio, ut mos est, Papirium Dictatorem dixit." *Liv.* He was also called "Magister populi," and "Prætor Maximus." His authority, which was absolute, not only over the people, but over the consuls and other magistrates, was limited by the existence of the danger, or emergency, which required his creation, and could not in any event be prolonged beyond the space of six months.

TOGA.

PALLIUM.

PEPLUM.

STOLA.

PALUDAMENTUM.

The *Toga* was a loose woollen robe of a semicircular form, without sleeves, close at the bottom, but open at the top as far as the girdle, so that the right arm was at liberty, while the left supported a lappet, (*Lacinia*), which was thrown over the left shoulder, and formed a *Sinus*, or fold on the breast. When the left arm was drawn under the gown, the *Sinus*, or lappet, hung about the wearer's feet. Cæsar, we are told, had this slovenly practice; and, it is said, that Sulla, alluding to this, advised the nobles, "Ut puerum male cinctum caverent." The colour of the *Toga*, as has been already mentioned, was white (*Toga alba*); and when a person stood candidate for an office, it was usual to have his gown whitened, probably with a fine white chalk, whence Persius uses the phrase, "Cre-tata ambitio." *Sat.* v. 177. The gown, thus whitened, was named *Candida*, and the wearer *Candidatus*. It was usual also, on holidays, to have the gown cleaned, or washed, by the fuller, in which case, the wearer was called *Albatus*—thus,—“Ille repotia natales, aliosve dierum, Festos albatus celebret.”—*Hor. Sat.* ii. 2. 60.

The *Toga* was distinguished by the following varieties, the *Prætexta*, the *Pura*, or *Virilis*, the *Picta*, and the *Pulla*. These at least, are the principal varieties. The *Toga prætexta*, so called, from its having a purple border all round it, (*Cui limbus purpureus adtextus esset*,) was worn by boys, and girls, the children of *Ingenui*, or of free-born citizens; by the former, till they put on the *Toga virilis*, and by the latter, till they were married. It was also worn by magistrates, not only in Rome, but in the colonies and free towns; by the masters of colleges, by the senators, during the celebration of public games, and by the priests and augurs in the capital; but not, as some suppose, by those in the country. Over the gown was worn a *Bulla aurea*, or hollow golden ball, suspended by a string, which went round the neck. The sons of freed men were not, at first, allowed to wear the *Prætexta*; they, in time, however, obtained this privilege, but with this distinction, that their *Bulla* was made of leather,—“*Etruscum puero si contigit aurum, Vel nodus tantum, et signum de paupere loro.*”—*Juv. Sat. v. 164.*

The *Toga pura* was so called, because it was all of one colour, or purely white. It was also called *Virilis*, because the *Prætexta* (*Vestis puerilis*) was laid aside, and the *Virilis* assumed, when they arrived at manhood, which seems to have been fixed at fifteen years of age. It was likewise named *Libera*, the *Prætexta* being the badge of pupillage, and the *Toga pura* the garment of liberty.

The *Toga picta* was an Etrurian garment, of a purple colour, embroidered with gold, and worn by kings, consuls or generals, when they were honoured with a triumph.

The *Toga purpurea* was distinguished from the *Picta* by this circumstance, that it was not figured or embroidered. This was the only difference.

It has been already remarked, that the common *Toga* was white; and as long as it continued to be the general dress, there was no difference in respect to the colour of the garment, except that, in the richer class of people, it was cleaner, and of a better colour. The *Toga sordida*, however, which may be considered as the dress of the common people, was assumed by the rich and noble, when they had to defend themselves before a public tribunal, against any accusation. They were then called *Sordidati*. This was the case in the earlier periods of the Roman state. In later ages, the *Toga*, which was formerly universally worn, gave place, unless in the highest ranks, to the *Pænula*, the *Lacerna*, or the *Tunique* only, and these of a dark or black colour.—Hence *Pullati*, that is, *Pulla induti*, denoted the poorest and lowest class of the people. After the time of Augustus, the *Toga* gradually fell into disuse; and, in the reign of Hadrian, it was relinquished by almost all the senators and knights.

The *Pallium*, or cloak, was the exterior robe, or upper garment, of the Greeks, as the *Toga* was of the Romans.

It would appear, however, that the *Pallium* was not entirely confined to the Greeks, and that a few individuals among the Romans themselves adopted this part of the Grecian dress.

In the earlier ages of the Roman state, the *Toga* is supposed by most antiquaries to have been the common dress of men and women. In later ages, the *Stola* became the appropriate dress of the Roman matrons. This was a sort of purple *Tunique* with sleeves, (*manicata*,) having many folds, reaching to the feet, and ornamented with a border of gold. “*Rugosiore cum gerat stola frontem.*” *Mart.* iii. 93. 4. It appears also to have covered the head. “*Stola matronale operimentum; quod cooperto capite et scapula a dextro latere, in lævum humerum mittitur.*” *Iisd.* i. 25.

Female slaves, women convicted of adultery, and courtesans, were not permitted to wear the *Stola*. Hence they were called *Togatæ*.

EXERCISE.

Much surprised, he inquired if all was well; and desired his wife, Racilia, quickly to fetch his gown from the cottage. Then, having wiped off the dust and sweat, with which he was besmeared, he put on his gown, and came forward to the deputies, who saluted him Dictator. When they had explained to him the perilous situation of the army, they requested him without delay, to repair to the city. Having crossed the river in a barge, which was prepared for that purpose, he was received by his three sons, who came forward to meet him, and also by the majority of the senators. Attended by this train, and preceded by the lictors, he was conducted to his house. The commons also, to whom his authority was not so acceptable, crowded around him, eager to see him. On the day following he marched against the *Æqui*, and having gained a signal victory over them, rescued his country from the most imminent danger.

OBSERVATIONS.

TEMPERANTIA.

MODERATIO.

Of these, *Temperantia* is the special term, denoting the due government of the passions and appetites of our nature. Cicero, in one place, defines it to be "*Moderatrix omnium commotionum.*" *Tusc. Quæst.* lib. 5. And in another place, "*Quæ moderandis cupiditatibus, regendisque animi motibus laudatur, ejus est munus in agendo, cui temperantiæ nomen est.*" *Or. Part.* cap. 22. The English word "*Temperance*" regards chiefly the regulation of two of our appetites, hunger and thirst. *Moderatio* is a generic term, applicable to the government, or regulation, of anything whatever. "*Mundi divina in homines moderatio.*" *Cic.* Its meaning, therefore, is much more extensive, than the English derivative.

COMPELLARE.

ALLOQUI.

The distinction between these two words seems to be, that the former denotes, "To call the attention of any person, for the purpose of being heard;" and hence, by inference, "To accost" or "address him." It seems also to imply some set purpose, and therefore some degree of earnestness, and formality, whether the person addressed be a superior, an equal, or an inferior. *Alloqui* means simply, "To speak to," with, or without, any ceremony, or set purpose. "Quare da te in sermonem, et perseca, et confice; excita, compella, loquere, ut te cum illo Scæva loqui putes." *Cic.*

JUSTITIA.

ÆQUITAS.

The latter is the generic term, including what we owe to God and man. Cicero considers it in its principle, or foundation, as *Tripartita*, divisible into three parts, "Una pars legitima est," "what is founded in law;"—"altera æquitati conveniens," "what is consonant with equity, or founded in our natural perceptions of right and wrong;"—"tertia moris vetustate confirmata," "what is founded in long and established usage." In respect to its objects, it is also threefold. "Æquitas tripartita esse dicitur; una ad superos deos; altera ad manes; tertia ad homines pertinere. Prima pietas; secunda sanctitas; tertia justitia et æquitas nominatur." It is therefore the generic term, and is also used specially, as applied to men. *Justitia* is used only in the latter sense, and is considered by Cicero as denoting a conformity, not to written law absolutely, (for a conformity to an absurd or tyrannical law, he says, would not be *justice*,) but to this law, as consonant with our clear and natural perceptions of right and wrong. "Ejus initium est a natura profectum: deinde, quædam in consuetudinem ex utilitatis ratione venerunt; postea res et a natura profectas, et a consuetudine pro-

batas, legum metus et religio sanxit." *Cic. de Invent. lib. ii.* Cicero, therefore, it is evident, comprehends, in the term *Justitia*, whatever is in itself right, as dictated by nature and approved by experience, whether agreeable, or not, to statute law, including what we express by "justice and equity." In English, *Justice*, as opposed to *Equity*, means a conformity to the statute and common law, whether consonant, or repugnant, to what is right and equitable.

It has been observed, that such expressions as "He was on the point of," "He was not far from," are rendered by *Pæne in eo erat*, *Parum abfuit quin*. "So far from" is, in like manner, rendered by *Tantum abest*, *Tantum abfuit, ut*; thus, "We are so far from being unwilling, that persons should write against us, that we very much wish it." "*Tantum abest, ut scribi contra nos nolimus, ut id etiam maxime optemus.*" *Cic.* It may be here further remarked, that the verb *abesse* is, in such expressions, not always used impersonally, though this is certainly the general phraseology. "*Milites nostri tantum abfuerunt, ut perturbarentur.*" *Hirt.*, "were so far from being thrown into confusion." It is to be likewise observed, that the second *ut* is sometimes omitted, and the clause thrown into a different form, thus, "*Tantum abfuit, ut inflammares animos nostros; somnum isto loco vix tenebamus.*" *Cic.* "*Tantum porro aberat, ut binos scriberent, vix singulos confecerunt.*" *Cic.*

It is also elegantly rendered by *Adeo non, ut*, as "He was so far from offering violence to them himself, that he took the greatest care." "*Adeo ipse non violavit, ut summam adhiberet curam.*" *Curt.*

EXERCISE.

After the defeat of Darius, Alexander was so far from abusing his victory, that he would not suffer the least outrage to be offered to the vanquished. By his clemency and moderation, he gained

to himself universal admiration and praise. When Sysigambis, the mother of Darius, was introduced into his presence, she thus addressed him; "You deserve, that we should offer the same prayers in your behalf, which we have been wont to offer for Darius. Of this you are worthy, who surpass the king, not only in good fortune, but also in equity. You call me mother, you call me queen; but I own myself your servant. I have already reached the summit of that fortune, which is past; and can bear the yoke, of that, which now is. It is in your power to exercise clemency, or cruelty." "Fear not," said Alexander; "be of good cheer." He then took the son of Darius in his arms, and the boy, nowise frightened at the sight of Alexander, whom he had never seen before, clasped his neck with his little hands. The king, struck with the composure of the child, said to Hephæstion, "O how earnestly do I wish, that his father had imbibed a little of his son's disposition!"

OBSERVATIONS.

INTER.

APUD.

Inter means "Among," or "In the number of," as *Inter amicos*, "Among," or "In the number of, my friends." *Apud*, "At," "Among," "With," "In the writings of," "In the minds" or "opinion of," "In the customs of," as *Apud Ciceronem*, "with Cicero," or "In the opinion of Cicero." *Apud Homerum invenio*, "I find in the writings of Homer." *Apud Romanos mos erat*, "With the Romans," or "Among the Romans, it was a custom." "Ego quoque . . . constitui apud te auctoritatem augurii et divinationis meæ." *Cic. Ep. Fam. vi. 6.* "I have established in your mind."

OBEDIRE.

PARERE.

Critics are not perfectly agreed concerning the precise meaning of these verbs. *Obedire*, says Dumesnil, is "To Obey," literally as slaves do; *Obtemperare*, as a son does a father; and *Parere* is "To Submit," or "Yield to."

Others say, that *Obedire* implies voluntary obedience; and that *Parere* is the correlate of *Imperare*, signifying "To Obey from necessity." Hill says, *Obedire* is, "to comply with the request, from feeling the claim of the petitioner, whether enforced or otherwise," and that the expression "*heard*," (*auditum*,) may be either the admonition of a friend, or the command of a superior. *Parere*, he says, implies a higher degree of submission, and suggests resignation, where force or complaint could have little effect. *Obtemperare* denotes the spirit of obedience, even though the will of the superior has never been heard.

These explanations are neither completely at variance, nor do they perfectly agree with one another. *Obedire*, *Obediens*, and *Obedientia*, I conceive to be generic terms, expressing obedience from whatever motive, whether choice or necessity, and that *Parere* denotes an obedience to necessity, or some authoritative command, as that of a parent or master. The latter implies superiority in the person commanding—the former expresses obedience to an equal, a superior, or an inferior. The former (*Obedire*, "*dicto audiens esse*,") is "to do what one is desired to do;" the latter, *Parere*, is "to submit one's self to the will of another, whose superiority is acknowledged," and is, therefore, nearly related to *Servire*. "*Cui servire ipsi non potuimus, ejus libellis paremus*." *Cic.* "Has (injurias) ægre tulerant, jam domiti ut *pareant*, nondum ut *serviant*." *Tac.* The former of the two verbs denotes compulsory subjection, the latter, servile submission; in this they differ; but they agree in expressing subjection to a superior. "*Parebo auctoritati tuæ*." *Cic.* *Obedire* does not necessarily imply subjection or inferiority. The obedience expressed by it, may be either voluntary or compulsory, it may be practised to a superior, an inferior, or an equal.

It has been already observed, that, when a state of suf-

fering is not perfected, the simple tenses in the passive voice are employed ; and that, when the state is completed, the perfect participle must be used.

It is now to be observed, that when a general practice is to be expressed, or when we have to signify, that any action or state is continued, the perfect participle passive must not be employed. "Thus, we say, "Robbers are punished with death," *Latrones morte mulctantur*. *Mulctati sunt* would either imply, that the punishment, once practised, is now discontinued ; or it would express an individual act of punishment past or completed. "Liber tuus et lectus est, et legitur a me diligenter." *Cic.* "Has been read, and still is read by me."

EXERCISE.

Among the Parthians, the signal is given by the drum, and not by the trumpet. They cannot fight long ; and, indeed, if their perseverance were equal to their fury, they would be irresistible. They have a plurality of wives ; nor is there any crime, which they punish more severely, than adultery. They eat no meat, but what is acquired by hunting. They are particularly fond of riding, and this is the chief distinction between freemen and slaves, that the latter travel on foot, and the former on horseback. Except in their armour, they make no use of gold and silver. When engaged in battle, they often put on the appearance of flight, in order to throw the enemy in pursuit of them off their guard. By nature taciturn, they are more ready to act, than to speak. There is no credit to be given to their promises, if the observance of them be not conducive to their interest. They obey their princes through fear, and not through reverence.

OBSERVATIONS.

SUPERBIA

FASTIDIUM.

ARROGANTIA.

Superbia is that affection of mind, by which a man

thinks highly of himself. The good opinion may be merited, and may also be inoffensive. "Sume *superbiam* quæsitam meritis." *Hor. Car. iii. 30. 14.*

The term, however, is very generally used in an unfavourable sense, and denotes an inordinate self esteem, accompanied with a low opinion, and insolent contempt, of others. "Silentium ipsius non civile, sed in *superbiam* accipiebatur." *Tac.* "Ingratam Veneri pone *superbiam.*" *Hor.*

Fastidium is properly "a daintiness of stomach," "a loathing of certain aliments." Hence, when used metaphorically, it does not, like *superbia*, denote an extravagant self esteem, so much, as a scornful feeling, and repulsive manner towards others. It is nearly synonymous with the English word "disdain" from *dedaigner*, or *dedignari*, "to think unworthy of notice." "Utque, *superba* pati *fastidia.*" *Vir.* "Quorum, si essent arrogantes, non possem ferre *fastidium.*" *Cic.*

Arrogantia is the assertion of undue and exorbitant claims. "Illa, quæ Græci scriptores arrogantiae causa, sibi assumserunt, reliquimus." *Auct. ad Heren.* The primary conception implied in it, is expressed by the verb, whence it is derived, in Horace's admonition to the dramatist, speaking of Achilles. "Nihil non arroget armis." *De Art. Poët. 122.* "Let him claim every thing by arms." "*Superbus,*" says Facciolati, "turgescit iis bonis, quæ revera habet; *arrogans* temere et impudenter bona sibi vindicat, quæ non habet."

FUGERE.

VITARE.

Fugere is used absolutely, as equivalent to *currere* vel *cursim discedere*. It is employed, accordingly, to denote the flight of time: "Fugit irreparabile tempus." *Virg.* This distinguishes it as a synonyme from *vitare*. The latter does not necessarily imply celerity of motion, but

caution and circumspection, not to come within the reach of an evil apprehended. *Fugere* denotes speed, so as quickly to escape from it. It is not confined to flight from evil; but expresses also the relinquishment of a good. "*Nos patriam fugimus.*" *Virg.* Horace says, "*Metaque fervidis evitata rotis;*" were the verb *fugere* to be substituted, it would convey the conception of fleeing from the goal, a conception very different from that intended by the poet, his design being to express approximation, but not contact. When simple avoidance is intended, either may be used. "*Fugere infamiam—lucem.*" *Cic.* "*Vitare infamiam,—injustitiam.*" *Id.*

FACIES.

VULTUS.

Facies, according to Popma, is "naturalis oris species, quæ eadem semper manet. *Vultus* habitus faciei adscititius, qui pro motu animi et voluntatis mutatur." By the face, which is unchangeable, we distinguish one person from another; by the countenance, which is changeable, we learn the passions and emotions of the mind. "*Recordamini faciem, atque illos ejus fictos simulatosque vultus.*" *Cic.* "*Vultus, qui sensus animi plerumque indicant.*" *Cic.* "*Imago animi vultus est.*" *Cic.* It is necessary however to observe, that *facies* is sometimes used by metonymy to denote the whole form, and that *vultus* sometimes signifies "the face." "*Ætate integra, feroci ingenio, facie procera virum.*" *A. Gell.*

SUPERARE.

VINCERE.

These verbs agree in expressing the notion of mastery, or superiority. The former means primitively "to surmount," or "to rise above." "*Commodum radiosus ecce sol superabat ex mari.*" *Plaut.* "The sun was rising above the earth." "*Superant montes, et flumina tranant.*" *Virg.* "They pass over the hills." From its

signifying the possession, or the attainment, of local superiority, it naturally came to denote "to surpass in any way," and hence "to conquer," "to subdue."

Vincere is considered by Papias and Isidorus to be derived from *vis*, and to mean *vi superare*. Vossius, though he does not reject this derivation as inadmissible, thinks it more probable, that the verb came from *νικᾶω*, *νικᾶω* by *metathesis*, *winco*, *vinco*. Its original meaning was probably that, which it continued generally to retain, namely, "to conquer in battle," "to subdue active resistance by valour and physical force." And, as *superare*, from denoting a local or physical, came to signify the attainment of a moral and intellectual, superiority; so *vincere*, by a transition equally natural, from expressing superiority over active opposition, came to denote with *superare*, "to surmount," and "to surpass," physically or intellectually. The verbs thus agree in denoting superiority. The difference may be thus explained. *Superare*, in its primitive meaning, evidently refers to place, denoting "to rise above," or "to overtop," and does not necessarily imply any difficulty, or active opposition. Hence we find it used for *superesse*. "Sol *superabat* ex mari." *Plaut*. "The sun was rising from the sea." *Vincere* would here be inadmissible. "In quo et deesse aliquam partem, et *superare*, mendosum est." *Cic*. Here also *vincere* would be inapplicable. The latter verb seems strictly, as distinguished from the former, to imply activity and exertion, in order to conquer opposition, or competition. Again, *superare* may be used absolutely in a physical sense only, *vincere* in an intellectual and moral sense. Of the former usage an example has been already given. "Opinio vicit." *Cic*. "Sententia vicit." *Liv*. "Judicium vicit." *Cic*. "The opinion," "the judgment," "the sentence prevailed," or "was carried." I have not seen any authority for *superare* in this sense. It has been remarked, that *vincere*, as distinguished from *superare*, implies exer-

tion, in order to conquer opposition or resistance. It is specially applied to an exertion of intellectual power, denoting, "to convince," "to prove," "to conquer by argument." "Vince, bonum virum fuisse Oppianicum." *Cic.* "Convince me," or "prove that Oppianicus was a good man." *Superare* here would be entirely inadmissible. When mere superiority is implied, without any reference to the means by which it is acquired, the verbs may be used indifferently. "Omnes Athenienses splendore, et dignitate vitæ superasse." *Nep.* "Ut parsimonia victus, atque cultus, omnes Lacedæmonios vinceret." *Id.* "He surpassed." To express superiority in battle, they are employed indiscriminately. "Quos omnes gravi prælio vicit." *Nep.* "Prælio navali superati." *Cæs.* If there be any shade of difference, we should be inclined to say, that *superare* answers to our verb "to overcome," and *vincere* to the English verb "to conquer," the former often denoting a temporary, or momentary superiority; the latter, a defeat more decisive and permanent. "Victis hostibus, quos nemo posse superari ratus est." *Plaut.*

Superare, when used for *superesse*, "to be over and above," or "to survive," takes the dative case. "Captæ superavimus urbi." *Virg.*

To, signifying "agreeably to," or "according to," is rendered generally by *secundum*, *ex*, *pro*, and also by *ad*, which is with peculiar propriety used after a verb of motion.

EXERCISE.

When we are in a state of prosperity, and when the current of life flows on to our heart's wish, we should be careful to avoid pride, disdain, and arrogance. To be immoderately affected with either prosperity or adversity, is the characteristic of a light and feeble mind; as, on the other hand, an evenness of temper in the whole conduct of life, with a steady uniformity in the countenance and the brow, bespeak a wise, firm, and good man. Such is the character we have received of Socrates,

and also of Lælius. I see Philip of Macedon, surpassed by his son in achievements and military glory, but superior to him in condescension and mildness of temper. The father was accordingly always great, the son often base in the extreme. Rightly, therefore, do they appear to counsel, who admonish us to observe a behaviour humble in proportion to the elevation of our rank.

OBSERVATIONS.

NOXA.

NOXIA.

“*Noxa*,” says Fronto, “*pœna est ; noxia culpa.*” To the same purpose, is the opinion of Servius,—“*Noxia damnum est ; at noxa peccatum.*” Gifanius considers them as synonymous ; and it is certain that Livy, and some of the purest classics, use them indiscriminately, to denote either the fault, or its punishment.

PAGUS.

VICUS.

OPPIDUM.

URBS.

These words are thus correctly distinguished by Aldus Manutius. “*Pagus constare videtur e pluribus vicis ; vicus e pluribus casis. Vicus duplex, extra urbem, et in urbe. Si extra urbem, constat e pluribus casis ; vicus in urbe ædium est continuata series, non ipsa via, quæ suo nomine appellatur.*”—“*Omnibus vicis statuæ factæ sunt.*” Cic. “*Quia non in media via, sed prope ædes ponuntur statuæ. Oppidum proprie infra urbem est. Interdum tamen oppidi nomen pro urbe usurpatur : itaque Athenas urbem nobilem oppidum vocat Cicero.*” *Ep. ad Att. iii.* “*Urbs nobilius quiddam ac plenius quam oppidum.*” *Ald. Man.* Valla remarks, that all cities and towns came to be denominated *oppida*, except Rome, which was peculiarly dignified with the appellation of *urbs*. This distinction, while it accorded with the vanity of its inhabitants, clearly shews, that *urbs* conveyed the idea of superior rank and importance to that of *oppidum*. We find, however, that their historians and poets did not uniformly

regard this distinction ; and that, the terms *urbs* and *oppidum*, though not synonymous, were sometimes used indiscriminately, like the English nouns, *city* and *town*.

NUM.

AN.

The correlative words, "Whether," "Or," are usually rendered by *Utrum*, *An* ; *Num*, *An* ; *Ne* enclitic, *An* ; and, sometimes, by *An* singly, in the *apodosis*. Cellarius observes, that in dubitative sentences, scarcely any writer in the golden age of the Latin language, used *An* in the *protasis*, or antecedent alternative ; but that writers in the silver age employed it frequently. This opinion appears to be well founded. "Multum interest, *utrum* laus minuat, *an* salus deseratur." *Cic.* "Id *utrum* more Romano locutus sit, *an* quomodo Stoici dicunt, postea videro." *Cic.* The interrogative, or suspensive word is sometimes omitted in the *protasis*—thus, "Paullum interesse censes, ex animo omnia, ut fert natura, facias, *an* de industria." *Ter.*—that is, "*Utrum*, or *Num* facias."—If the question consist of three members, *An* is employed in all but the first—thus, "Quæro abs te *iine*, qui postulabant indigni erant, qui impetrarent ; *an* iste non commovebat, pro quo postulabant : *an* res ipsa tibi iniqua videbatur ?" *Cic.* In writers of the silver age, we find *An* often used in the *protasis*. "In commune consultant, *an* intra tecta sub-sistant, *an* in aperto vagentur." *Plin.*

Though "Whether," "Or," be generally rendered by *Utrum*, *An* ; *Ne* (enclitic) or *An*, it is to be observed, that this is not always the case. For, if there be no contrariety, or opposition, implied by the two members of the interrogation, *Aut*, and not *An*, is to be employed in the latter. Thus, when Chærea says, "Num parva causa, aut parva ratio est ?" *Ter.* "Is this a slight motive, or slight reason ?" he does not mean to oppose the two subjects to each other, as if either contrary, or materially different, *motive* and *reason* being in this case, nearly synonymous ;

and, therefore, he employs the conjunction *Aut*. But, if the subjects had been essentially different, or contrary, or if the two questions were understood to express the only possible alternatives, *An* must have been used to introduce the latter. Thus, in a passage immediately preceding, Chærea says, “*Quid mihi quæram, sanus sim, anne insaniam?*” *Ter*.

Again—“Whether,” “Or,” are frequently expressed by *Seu*, *Sive*, or *Sive*, *Sive*. To enable the scholar to distinguish when he is to use *Seu*, *Sive*, and when *Utrum*, *An*, the following observations may be worthy of his attention.

When the two members of the interrogation are the subject of a predicate, and that predicate is either expressed or implied, *utrum*, or *num*, *an*, must be used. They are generally accompanied with such expressions, as *Scio*, *Intelligo*, *Quæro*, *Dubito*, *Incertum est*, these being the predicates, of which they are the subjects—thus, “*Utrum illi sentiant, an vero simulent, tu intelliges.*” *Cic*. “You will learn.”—*Intelliges* here is the predicate; the subjects follow, “*Utrum sentiant, an vero simulent.*” “Whether they think so, or only pretend it.”—“*Taceamne, an prædicem, nescio.*” “I know not, whether I shall be silent, or publish it.” The predicate is sometimes understood, as well as the *protasis*, thus, “*Titus Flavius Petronius, municeps Reatinus bello civili Pompeianarum partium, centurio, an evocatus, profugit.*” *Suet*. The full expression would be, “*num centurio, an evocatus incertum est, profugit.*” *Seu*, *Sive*, are not necessarily, and are, indeed, but rarely preceded by any predicate: and when they are so, the suspensive members do not express the subjects of that predicate—thus, “*Unda enaviganda, sive reges, sive inopes erimus coloni.*” *Hor*. “The river, to be crossed by all of us, whether we are kings, or poor husbandmen.” “*Sive ista uxor, sive amica est, gravis e Pamphilo est.*” *Ter*. “Whether she be his wife, or his

mistress, she is pregnant." "*Seu recte, seu perperam facere cœperunt, ita in utroque excellunt,*" *Cic.* "Whether they begin to act rightly, or wrongly, they so excel in each." In these examples, it is manifest, that the suspensive clauses are not the subjects of any predicate, and are unconnected with the verb, or noun, preceding.

It may further assist the junior scholar to distinguish *Seu, Sive*, from *Utrum, An*, if we observe, that, when "Whether, Or," can be turned into "Either, Or," and when they can be expressed by "be," or "be it that," *Seu, Sive*, must be employed—thus, *Sive uxor, Sive amica*, "Be she his wife, or his mistress."—" *Sive reges erimus, sive coloni*," "Be it that we are kings, or husbandmen." *Sive me amas, sive me odisti, non magni facio*, "Be it, that you love me, be it that you hate me, I do not value it much." "Whether by courage, or by stratagem, he gained the victory," *Seu virtute, seu dolo victoriam peperit*, nearly, though not precisely, equivalent to "Either by courage, or by stratagem."

From these observations, it is hoped, that the scholar will be able to distinguish when he should employ *Utrum, An*, and when he should use *Seu, Sive*. It is necessary, at the same time, to observe, that though the distinction here offered is very generally, it is not universally, observed by classic writers. This, indeed, might naturally be expected, when it is considered, that the Latin *An*, and the Greek *ἀν*, or *Si*, were, in fact, the same word. Hence we frequently find, especially in colloquial language, *Si*, used for *An*, or *Ne*,—thus, "Nihil aliud locutum ferunt, quam quæsisse, *si* incolumis evasisset." *Liv.* "Exspecto, si tuum officium scias." *Plaut.* "I wait to see whether you know your duty." We find also, *Seu*, or *Sive* employed for *An*, as,—"*Erravitne via, seu lassa resedit, incertum.*" *Virg.*

It has been already observed, that according to Cellarius, the best classic writers never employ *An* in the

protasis, or antecedent alternative: and this opinion, we are inclined to think, with the following exception, is supported by the universal usage of the golden age. The exception, to which we allude, is when *An* is used, as some lexicographers conjecture, for *Aut*—thus, “*Quam orationem in origines suas retulit, paucis antequam mortuus est, an diebus, an mensibus?*” *Cic.* In this, and similar passages, it appears an error to conceive, that *An* is to be considered as synonymous with *Aut*, the expression being of a more dubitative nature, than is implied by the adversative conjunction, though the difference between them is not very considerable. The expression seems to be elliptical; and to be the same, as if we said, in English, “A few, shall I say, days, or months, before he died.” This form of expression is evidently more dubitative, than if we said, “A few days, or months, before he died.”

FIDEM DARE.

FIDEM FACERE.

FIDEM HABERE.

The first of these phrases denotes “to give a pledge, an assurance, or solemn promise,”—thus, “Do *fidem* ita futurum,” *Ter.* “I give you my honour,” “I pledge my troth, that it shall be so.” “*Accipe, daque fidem,*” *Virg.* “Receive, and give me, the pledge of honour.” *Dare fidem alicui* means, therefore, “to pledge one’s word,” or “to give a solemn promise (*sancte promittere*) to any one.” This phrase is, in one or two examples, and these totally unworthy of imitation, employed for *Fidem afferre*, or “to add credibility to a circumstance;” thus, Ovid says,—“*Nunc quoque dant verbo plurima signa fidem.*” *Fast.* No good prose writer, as far as we know, ever used this phraseology; it should, therefore, be carefully avoided.

Noltenius observes, that *Fidem dare* is often very improperly used by the Germans for “to give credit,” *Fidem habere*, or *Credere*, “to believe.” As the meaning

of the terms, in English, taken individually, may be apt to mislead the junior scholar, it may be necessary to impress on his attention, that the classical meaning of *Fidem dare* is "to give a solemn promise," or "to pledge one's honour," and in no case should be employed for "To give credit to a person," or even for "To give credibility to a thing."

Habere fidem, for which, in the decline of the Latin language, *Adhibere fidem* was sometimes used, means "to give credit," or "to believe," as "*Propemodum habeo jam tibi fidem.*" *Cic.* "*Ait, si fidem habeat, se iri præpositum tibi apud me.*" *Ter.* "If he could believe." *Facere fidem* means "to make a person believe, or thing be believed." "*Alexandro vix fecerunt fidem,*" "It was with difficulty they made Alexander believe," that is, "*Alexandro vix persuaserunt.*"—"Argumentum est probabile inventum ad faciendam fidem." *Cic.*, that is, *ad persuadendum*. The verb is construed, sometimes with the dative of the thing, and sometimes with the genitive, as under the government of *Fides*—thus, *Fidem facere orationis*, vel *orationi suæ*.

Fidem solvere is considered by some critics, as denoting "to break a promise," as *foedus solvere* means "to violate a treaty." They quote the following passage from Terence, "*Fidem solvisti.*" *And.* "You have broken your promise." Others understand this expression ironically, thus endeavouring to reconcile it with what they conceive to be the proper meaning of the phrase, namely, "to keep a promise." In the latter opinion, I am inclined to concur. It appears to me, that *solvere fidem* means generically "to untie an obligation," i.e. by discharging it, and hence specially, "to perform a promise." Plancus says, in one of his letters to Cicero, "*suam fidem solutam esse.*" *Cic.* The meaning here evidently is, "that he had fulfilled his engagements." The phrase, which is clearly analogous to *totum solvere*, is used by Florus in

the same sense. "Ut et fidem solverent, et ulciscerentur." *Lib. i. cap. 1.* Cicero uses *fidem frangere*, *fidem violare*, for "to break an engagement," and *fidem solvere*, or *exsolvere*, for "to discharge an obligation," or "to perform a promise."

EXERCISE.

In the consulship of Cl. Marcellus and C. Valerius, there was a great mortality at Rome. Whether this was occasioned by the intemperature of the atmosphere, or by human treachery, was extremely uncertain. When the men of chief note in the city were dying of the same distemper, and almost all of them with nearly the same symptoms, a maid servant came to Q. Fabius Maximus, who was then Curule Ædile, and promised to disclose the cause of this mortality, upon an assurance being given her, that her information should not be prejudicial to herself. Fabius immediately communicated this to the consuls, who laid the affair before the senate; and by their consent the public faith was pledged to the informer. She then told them, that the republic was distressed by the treachery of women; that the mortality was owing to poisonous drugs, which were prepared by a society of females in the city; and that, if they would follow her directly, they might detect them in the fact.

OBSERVATIONS.

STATOR.

VIATOR.

ACCENSUS.

Stator was a person, who attended, to execute the orders of his master. "Literas tuas a te mihi stator tuus reddidit." *Cic.* "Præsto mihi fuit stator ejus cum literis." *Cic.* *Viator*, "A courier," or "runner," whose office it was originally to summon the senators from the country, to attend in the senate house. The *Viatores* were afterwards attached to the tribunes and the ædiles. *Accensus* was an officer whose business it was, in the early ages of the Roman state, to walk before the consul, during the month, in which he had not the *fascēs*, while the lictors followed behind. His principal duty, however, was to summon the people to an assembly, or litigants to court, and

to call out to the Prætor sitting in judgment, the hour of nine in the morning, midday, or the hour of three in the afternoon. The *Accensus* was also sometimes employed as secretary. "Non reprehendo, quod scripsit accensus; cur enim hoc scribæ soli assumant." *Cic.* The *viator* and the *accensus* were each authorized to summon, but the former only was empowered to bind.

SALUBER.

SALUTARIS.

"*Saluber* fere physice, *Salutaris* moraliter sumitur. *Saluber* de rebus sanitatem juvantibus; *salutaris* de rebus, quæ civiliter prosunt. Ita locus *saluber*, aqua *salubris*, consilia *salutaria*." *Nolt. Lex. Antib.* This is the distinction between the two terms, in their strict acceptation. But, though *Saluber* is very generally confined to denote, what is conducive to good health, we find it sometimes used for *Salutaris*—thus "Consilia salubria." *Cic.* "Leges rem surdam inexorabilem esse, *salubriorem* inopi quam potenti." *Liv.* ii. 3. A few examples occur also of *salutaris* for *saluber*. Though these adjectives, however, are sometimes thus used indiscriminately, it may be useful to remark one distinction, which is uniformly observed, namely, that *saluber*, like the term "healthy" in English, denotes not only *what conduces to health*, but also *what is in a healthy and vigorous state*. "Genus hominum salubri corpore." *Sall.* *Salutaris* is always used in a transitive sense, denoting "conducive to health."

EXERCISE.

Those, who accompanied her, found some of the women boiling the medicines; and with others they discovered the medicines carefully deposited. The drugs being brought into the forum, and the ladies to the number of twenty, with whom they were found, being summoned by a serjeant, two of them, Cornelia and Sergia, both of patrician family, insisting that the drugs were wholesome, were desired by the informer to drink them, and thus convict her of having fabricated a false charge.

Having taken some time to confer with their accomplices, they, and the others, at last consented ; and having drunk off the potion, they all died. The rest of their associates were afterwards apprehended, and seventy of them were condemned to death. Till that period, no trial for poisoning had ever taken place at Rome. The senate decreed to the informer a reward of two thousand sesterces out of the public treasury.

NEGLIGERE.

OMITTERE.

Both these verbs occur in the following Exercise. "Negligens," says Festus, "dictus est non legens, neque dilectum habens, quid facere debeat, omissa ratione officii sui." That it very generally refers to duty is certain ; but it is not confined to this conception. When Horace says, "Negligis immeritis nocituram Postmodo te natis fraudem committere fors." *Car.* i. 28, the meaning is not, "you neglect the duty of committing an offence ;" this would be an absurdity. The verb seems to be precisely of the same import with our expression "not to mind," having the same double, or ambiguous character. Thus we say in English, "you do not mind offending your friends," and "you do not mind your duty to others." In the former sense Cicero says "Illorum minas, quas ante horrebamus, negligere cœpimus." *Orat.* The leading idea then in *negligere* is "indifference." This is not applied in the verb *omittere*, which denotes "to leave a thing undone or not said, knowingly and intentionally."

The supines of verbs are considered by grammarians to be verbal nouns, the one in the accusative case, under the government of *ad* understood ; and the other in the ablative, with an ellipsis of the preposition *in*. The supine in *um* governs the same case, with that of the verb, to which it belongs. "Hic invictus patriam defensum revocatus." *Nep.* "Græcis servitum matribus ibo." *Virg.* It has an active, or transitive signification, unless its verb be neuter or neuter passive, and is put after a verb expressing mo-

tion or tendency to motion. "Nec ego vos ultum injurias hortor." *Sall.* In the two following examples the verbs are neuter passive. "Nuptum virginem locavi huic adolescenti." *Ter.* "Damnatus absens in Volscos exsulatum abiit." *Liv.* "Into banishment," or "to be banished." The supine in *u* is used after an adjective noun, and is employed generally in a passive sense. It has been denied indeed by some grammarians, that it is ever used actively. Vossius, however, and others, have produced evidence, sufficient to prove, that this opinion is founded in error. Cicero says, "Difficile dictu est, quantopere conciliet animos hominum comitas, affabilitasque sermonis." *Cic.*; and in the following Exercise, he says, "Difficile est judicare."

The first supine with the verb *iri*, used impersonally, forms the future of the infinitive passive, as *amatum iri*. And as the supine is, in truth, a noun substantive, and not the perfect participle, for which it has been mistaken, it cannot vary its termination either for gender, or for number. If a late distinguished critic had been aware of this, he would not, in the preface to his edition of a Latin poet, have written "*varias editiones excusas iri*." The syntactical construction is this; *id iri* (*ad excusum varias editiones*).

EXERCISE.

Scipio used to complain, that men were each more careful, in being able to tell the number of his sheep and of his goats, than in being able to count the number of his friends; that in purchasing the former they used due care, but shewed themselves heedless in choosing the latter; and that they had no signs, as it were, or marks, to enable them to judge, who were proper persons, for this affectionate connection. In truth, to form a judgment in this case, is a matter of difficulty, until a trial has been made; and this trial must be made, while the parties are mutual friends. Thus friendship is contracted before the judgment is formed, and excludes the power of making a trial. If there be any persons, says Cicero, who think it an

evidence of a sordid mind to prefer money to friendship, where shall we find those, who give the latter the preference to power, to honours, and authority,—to civil offices, and military commands? For human nature is too weak to resist the attractions of power; which, if men can attain, at the expense of friendship, they believe, that they shall escape uncensured, because it is not without a weighty reason, that they relinquish their friend. It is very difficult to find true friendship among those, who enjoy honours, and are engaged in political concerns. But, waiving these objects, how grievous, and how difficult to be borne, do partnerships in calamity appear to most men. The man, therefore, who shews himself a steady and firm friend in adversity and in prosperity—him we ought to pronounce to be a very rare character, and approaching to a similitude with a divine being.

OBSERVATIONS.

MARE.

ÆQUOR.

PELAGUS.

FRETUM.

Mare has been defined “Congregatio aquarum salis saporis,” and is opposed to *terra*. *Æquor*, from *æquus*, signifies “a smooth or level surface;” it is, therefore, applied to a field. “Præcipitemque Daren ardens agit æquore toto,” *Virg.*; and also to the sea. “Quid tam planum videtur quam mare? ex quo etiam æquor poetæ vocant.” *Cic.* While *mare* denotes the sea universally, *pelagus*, as contradistinguished from it, means “the depth,” or “the deep sea.” “Anchoris sublati pelagus remis petere cœperunt.” *Cæs.* *Fretum* denotes “a frith,” “strait,” or “narrow sea;” also “an arm of the sea.” “Æstus maritimi, fretorumque angustiae, ortu aut obitu lunæ commoveri.” *Cic.*

Versus “towards,” like the preposition *tenuis*, is put after its case. “Cum Brundisium versus ires ad Cæsarem.” *Cic.*

Testudo, literally “a tortoise,” the hardness and shape of whose shell protects it from injury, was a general name among the Romans, for all their covered defensive en-

gines, under the protection of which they approached and attacked the walls of an enemy. It was sometimes formed by the targets of the soldiers raised and closed above their heads, the first rank standing upright, and the rest gradually stooping, till the last rank kneeled down upon their knees, thus forming a sort of penthouse, so that stones thrown from the walls would roll down the declivity.

More generally it denoted a machine, or erection constructed of wood and hurdles, covered also with raw hides and other materials, not easy to be set on fire by any combustibles. It was moved on wheels, or, as some more probably imagine, on rollers; and by this circumstance the *testudines* are distinguished from the *vineæ*. They were of different sizes and different shapes.

“The *vineæ*,” says Kennett, “were composed of wicker hurdles laid for a roof on the top of posts, which the soldiers, who went under them for shelter, bore up with their hands.”

The *turres* or moving towers were constructed of beams and strong planks, and were from thirty to forty feet square, somewhat resembling a house. They were sometimes surrounded with corridors, or galleries (*porticus*) at each story, to prevent them from being set on fire.

The *agger* was either a cavalier, or mount of earth, or a platform or terrace. The term was also sometimes used to denote a “trench.”

The *Catapultæ* and *Balistæ* answered to our pieces of artillery, and were intended to discharge darts, arrows and stones. The *Catapulta* was smaller than the *Balista*.

EXERCISE.

For completing these works, Trebonius draws together from all parts of the province a great number of men, and beasts of burden; he orders also wood and osiers to be brought to Mar-

seilles. But so well was the town provided with all requisites for war, that no mantles were sufficient to withstand their violence. For they had wooden bars, twelve feet in length, armed at the point with iron, and these, shot from the largest *balistæ*, pierced four rows of hurdles, and were fixed in the ground. Galleries, therefore, were covered with planks a foot thick joined together, and in this way materials for the terrace were carried forward. A *testudo* sixty feet long went before, to level the ground, composed of the strongest planks, and covered with every thing necessary to defend it from fire and stones. But the greatness of the works, the height of the wall and towers, and the multitude of their machines greatly retarded all our operations. In the mean time L. Nasidius, sent by Pompey to the assistance of Domitius and the Marseillians, with a fleet of sixteen ships, some of which were armed with beaks of brass, passes the strait of Sicily, without the knowledge or the expectation of Curio, landed at Messana, and raised so sudden a terror, that the senate, and principal inhabitants having fled, he carried off from their dock yards one of their galleys. Having joined this to his other ships, he steers his course to Marseilles, where he arrived; and by a boat, which he dispatched privately for that purpose, acquaints Domitius and the Marseillians with his arrival.

OBSERVATIONS.

SERVUS.

VERNA.

The former of these is a generic term, denoting a slave of whatever kind; the latter is applied to a slave born in the family. It is a just observation of Dr. Hill, that though the latter were more kindly treated, and allowed greater liberties, and hence became impudent and petulant, (“*Vernæ procaces*,” *Hor.*) the former were more respected, as retaining certain liberal sentiments, which could exist only in minds originally free.—Of the *Servi* there were several denominations. The *Servi Fructuarii* were those, in whom the possessor had only a temporary interest, not being the owner of them; the *Dotales* were those given to the husband, as the dower of his wife; *Receptitii*, those whom

she retained as her own property ; the *Ordinarii* were the chief servants of the family ; the *Vicarii* their assistants, or under-servants ; the *Peculiares* those servants, who were charged with the care of the young sons, or daughters, of the family, and were peculiarly assigned to them for that purpose.

The adverbs *Cum*, *Dum*, *Postquam*, and others, are often elegantly omitted, the verb being turned into a participle. — Thus, “ When he had spoken these words, he sat down,” *Hæc verba locutus, consedit.* “ While he was thus hastening, the lictor came up,” *Illo ita festinante, lictor accessit.* “ After he had drawn up his army, he renewed the battle,” *Acie instructa, prælium redintegravit.*

EXERCISE.

When Tarquin and his family were banished from Rome, Brutus and Collatinus were made consuls. As Brutus had been to the Romans the father of their liberty, so he was its most zealous guardian. There were at that time among the Roman youths some, whose licentiousness had known no controul, during the reign of Tarquin, and who had been accustomed to live in a princely manner. These, wishing for their old licentious mode of life, formed the wicked design of receiving the Tarquins privately into the city. Titus and Tiberius, the sons of Brutus, leagued themselves with the traitors. When the conspirators were deliberating privately, as they thought, concerning the scheme, which they had formed, one of the slaves overheard their conversation ; and letters, which they had written to the Tarquins, being found in their possession, proved the affair. The traitors were immediately thrown into prison, and afterwards beheaded.

OBSERVATIONS.

IDEM QUI.

Idem qui are construed like *is*, *qui*, and all similar correlatives, in respect to gender, case, and number. We should not have deemed it necessary to offer this observation, if a different doctrine, as repugnant to classic

usage, as it is irreconcilable with analogy, had not been asserted, though very weakly defended, by an anonymous critic*, in some strictures on an article in the Edinburgh Review. "Nunc disperii miser, propter eosdem, quorum causa fui hac ætate exercitus." *Plaut.* "Vovit in eadem verba consul, quibus antea quinquennalia vota suscipi solita erant." *Liv.* Here the reader will perceive, that *idem qui* are construed in respect to gender, case, and number, as *is qui*. It would be easy to multiply examples; but we deem it unnecessary. The only matter of wonder is, that a rule so plain, and so well established, should ever have been controverted by any classical scholar.

But there is one important observation on this subject, which deserves the reader's attention. When we mean to identify a person with the doer of an action, or to express personal or substantial identity, we must not use *idem est qui*, but *is est qui*, *ille est qui*, *hic est qui*, or emphatically *ipse, qui*; *ille ipse, qui*; or *qui idem*. If we say *idem est, qui te læsit*, to denote, "He is the same man, that injured you," we employ an ambiguous expression; for it may also mean, "He who injured you, is the same man," that is, "not changed in temper or disposition." To express, therefore, the former proposition, we say, *Is est, qui te læsit*. Here the antecedent pronoun *ille* understood is the subject, and *Is qui te læsit*, the predicate. To denote the latter, we say, *Idem est, qui te læsit*. Here *ille qui te læsit* is the subject, and *idem est* is the predicate. By this difference of expression, all ambiguity is precluded.

It has been much doubted, whether, agreeably to classic usage, the word *idem* can be followed by *cum*, as *Idem cum illo*, "The same with him," "The same as he." Scioppius, Cellarius, and several other eminent critics, condemn this phraseology.—Perizonius, Drakenborch, and some other

* The author is understood to be the Right Rev. Dr. Coplestone, now Bishop of Llandaff.

writers of equal eminence, affirm, that it is sanctioned by indisputable authority, and, in evidence thereof, adduce the following examples, "Hunc ego eodem mecum patre genitum in possessionem Armeniæ deduxi." *Tac. Ann.* xv. 2. "Non idem sentio cum Cassellio." *Aul. Gell.* xv. 11. "Naborzanes id eodem consilio erat cum Besso." *Curt.* v. 9. 1. "In eadem mecum Africa geniti." *Liv.* xxx. 12. Stephens contends, that, in these examples, *cum* would be used, if *idem* were absent; and, therefore, they do not prove, that *idem* may be used with *cum*.

The question here involved admits a simple and easy solution; and it is somewhat surprising, that the principle, which seems to have regulated the practice of classic writers, in their use of *Idem qui*, and *Idem cum*, should have eluded the penetration of these, and other eminent critics. That *idem* cannot be joined with *cum* to express the identity of the two subjects, with one of which *idem* agrees, while the other is governed by *cum*, is unquestionably true.—We cannot say, *Idem est tecum*—*Eundem esse cum illo*. Such expressions are not sanctioned by any authority. So far, it is conceived, the opinion of Scioppius and Cellarius is correct. Nay, I am inclined to think that those who contend for the use of *cum* with *idem*, would not employ it in such cases.—*Idem cum*, employed to denote identity of character, appears to be equally devoid of authority. Noltenius applies the expression, *Idem est cum patre*, to the Son, as the second person in the Trinity; and observes, that we may say, *Idem est cum patre*, but not *Idem est, qui pater*. That the latter of these expressions is grammatically correct, but logically false, cannot be questioned; and on this ground we concur with Noltenius, in condemning it: but that the former, whatever theological sense it may be intended to convey, is contrary to classic usage, may be warrantably affirmed. It is sanctioned, we are persuaded, by no reputable authority. To this doctrine of Noltenius we cannot, therefore, by any means

assent. The rule, for the use of *Idem qui*, and *Idem cum*, may be briefly stated thus.—When identity of subject is implied, *Idem qui* must be used; when identity of adjunct is to be expressed, either *Idem qui*, or *Idem cum*, may be employed. Thus, *Eundem librum mihi dedit, quem tibi donavi*. Here the identity of subject excludes the use of *cum*. But when Cicero says to Catiline, “*Me nullo modo posse in iisdem parietibus tutò esse tecum*,” there is no identity in the subjects *me* and *te*, but there is an identity of adjunct, namely, *parietibus*.

This rule may, perhaps, be better understood by the junior reader, if he be informed, that *Idem cum* may be used, when the noun, with which *Idem* agrees, or the subject, of which identity is predicated, is not represented as the same with that, which is the regimen of the preposition *cum*, or the same with either of the other subjects. Thus *In eadem Africa mecum geniti sunt*. *Africa*, with which *eadem* agrees, is not identical with either *Me* or *Them*, the two subjects of comparison, nor is there any sameness of person, *I* and *They* being different; but there is an identity of adjunct, the same country being the birth-place of both.

We now dismiss the subject with observing, that *Idem* is, by a Græcism, sometimes, joined with the dative case—thus,—“*Invitum qui servat, idem facit occidenti*.” *Hor. de Art. Poët.* 467.

The Roman army was distributed into three general divisions, the *Hastati*, the *Principes*, and the *Triarii*. The *Hastati*, so called, because they were at first armed with spears, though they afterwards carried swords and javelins, were the first rank of the Roman army. The *Principes*, who, according to some, had this name, because they were originally the first line of the Roman army,

but, according to Varro, because they were the first, that fought with spears, formed the second line. The *Triarii*, who were veteran and approved soldiers, formed the third line. The *Velites* made no part of the main army; but were light-armed troops, consisting of archers and slingers, who skirmished irregularly before the front.

In the reign of Romulus, the legion consisted of three thousand men, one thousand being chosen out of each of the three tribes, into which Rome was divided. Hence a soldier was called *Miles*, one of a thousand, *Unus ex mille*; and the commander of the tribe was called *Tribunus*. (See *Varr. de Ling. Lat.*) The legion was divided into ten cohorts, each cohort into three maniples, (*manipuli*), and each manipule into two centuries. This relative proportion was observed, whatever might be the number, of which the legion was composed. When the Roman legion consisted of six thousand, then a century consisted of one hundred; two centuries of any of the three lines formed a *manipulus*, so called from a handful of hay stuck on a pole, which they carried as a standard; and three *manipuli*, one from each of the three lines, formed a cohort, which consisted, therefore, of six hundred. Ten cohorts, or six thousand, made up the legion, if each century was complete. This, however, was but rarely the case, and the legion generally fell short of this number. To each legion was attached a body of horse, divided into ten *Turmæ*, or troops; and each *Turma* into three *Decuriæ*, or companies of ten men. In battle the *Hastati* engaged first. If they were defeated they fell back, and joined the *Principes*. If both these were worsted, they retreated to the *Triarii*, and then all the three formed one line.—Hence arose the phrase, *Jam ad Triarios ventum est*, “It has now come to the last push.”

Two negatives in Latin, as in English, make an affirmative. Hence “I cannot but,” an expression nearly

equivalent to "I must," is rendered by *Non possum non ; non potest esse*, or, *fieri, quin ; non possum, quin*, i. e. *quod non*. "Non possum non amare," "Haud possum, quin amem." It is to be observed, however, that, when the negatives are not in juxtaposition, or closely connected, so that the one emphatically destroys the other, a negative meaning is sometimes expressed. "*Non*, medius fidius, præ lacrimis, possum reliqua *nec* cogitare, *nec* scribere." *Cic.* *Aut* might have been here substituted for *nec*.

EXERCISE.

"I thank the Gods," said Marcellus, "that the victorious enemy did not attack us in our camp, when you fled to the works with so great consternation. If he had done so, I cannot but believe, that you would have abandoned your camp with the same terror, as you quitted the field. Have you forgotten who you are, and with whom you are fighting? These enemies are the same, you so often defeated and pursued, last summer ;—the same, whom you fatigued with skirmishes, and suffered not either to march, or to pitch their camp. And are *your* troops now diminished, or are *theirs* increased? Methinks, indeed, I talk not to my own army, or to Roman soldiers ; their bodies only and their arms remain the same. If you had possessed the same courageous hearts, would the enemy have seen you turn your backs? Would they have taken the ensigns of a single company or a single cohort? Hitherto they boasted of having cut Roman legions to pieces ; to-day, for the first time, you have given them the glory of putting an army of ours to flight." Next day he led them into the field, and they gained a glorious victory.

OBSERVATIONS.

Neuter and intransitive verbs sometimes govern an accusative of their own, or a kindred signification ; thus, "Modeste vitam vivere." *Plaut.* "Quorum majorum nemo servitutem servivit." *Cic.*

"The Sardonian laugh" was a phrase among the Romans denoting "an affected or pretended laugh," *risus*

fictus, or *simulatus*. It is said, that there was a sea-weed, found on the shores of Sardinia, which was of a poisonous quality, and occasioned death to those, who tasted it, producing a spasmodic, or hysteric affection, resembling laughter. Hence the expression *risus Sardonius*.

“Hands off the tablet,” or “down with the pencil,” was a phrase, supposed by Victorius to have taken its rise from the schools of the painters, where the young pupils, in the absence of the master, used to amuse themselves with drawing their pencils over the piece, on which he was at work ; and when they spied him returning, they used to call out, “Hands off the tablet,” or “lay aside your pencils.” Gallus, to whom this letter is addressed, had written a panegyric on Cato, which had given offence either to Cæsar, or to Tigellius, (for it is not quite clear, to which of the two allusion is made,) and by the phrase, to which we refer, dissuades him from continuing his encomiums on Cato.

Digitus latus, or *digitus transversus* denoted the “sixteenth part of a foot,” a finger’s breadth,” and was used to express indefinitely a very short measure, or very small distance.

The future perfect is elegantly used for the future imperfect, when it is intended to denote, that the action or the event, will be effectually completed.

The Romans, when they did not employ paper or parchment, used to write, or rather engrave on a tablet, with an iron pen, called *Stilus*, sharp pointed at one end, and at the other, flat, for the purpose of erasing, and afterwards smoothing, when they wished to make any corrections. Hence the expression, *stilum vertere*, “to turn the pen,” or “to make alterations.” The tablet was covered with a smooth coat of wax.

EXERCISE.

Cicero greets Gallus. As to any painful feeling of yours,

about the letter's being torn up, I tell you to dismiss your uneasiness. The letter is safe at my house ; and you shall fetch it hence, whenever you please. Your admonitions are extremely obliging, and I beseech you to continue them. It would appear, you are afraid, that, if we get that man (Cæsar) for our master, we may have the Sardonic laugh. But, hark ye my friend, "lay aside the pencil." The master is come, sooner than we had supposed. I am afraid, he may send the friends of Cato to join Cato in the shades below. Let nothing persuade you to think, that any thing can be better expressed than that part of your letter, which begins with "The rest are falling." I whisper this in your ear ; keep the secret to yourself ; let not even your freed man Apella know it. We are the only two, that use this language ; how far we do well, or ill in this practice, I shall see ; but be it what it may, it belongs to us. Persevere therefore, with all your energies, and never let your pen be an inch from your hand, for the pen is the parent of eloquence. To this occupation, indeed, I even now devote a portion of the night. Farewell.

OBSERVATIONS.

CIRCUMDARE.

Circumdare, ex *circum* et *dare*, means "To put round ;" and in this sense it governs the thing put round in the accusative, and the thing inclosed in the dative—as, "Exercitum omnem circumdat hostium castris," *Liv.* iii. 28. "He surrounds the camp of the enemy with his whole army," literally, "He puts his whole army round the camp." "Cum fossam latam cubiculari lecto circumdedit." *Cic. Tusc. Quæst.* lib. v. "When he had put a ditch round his bed."—In this acceptation of the verb, the sense, but not the syntax, requires that the verb and preposition be taken separately.

Circumdare signifies also, "To surround," and in this sense governs the accusative of the thing inclosed, and the ablative of that, which is put round, or with which it is encompassed—thus, "Quorum cognita sententia, Octavius

binis castris oppidum circumdedit." *Cæs. B. C. iii. 9.* "Surrounded the town with two different camps." "Exiguus finibus oratoris munus circumdediti." *Cic. de Orat. lib. i.* "You have circumscribed the duty of an orator within narrow limits."

Hence *circumdari* is frequently ambiguous, admitting two meanings directly contrary. If we say, *Murus ignibus circumdatus est*, it may signify either "The wall was encompassed with fires;" or "A wall was put round the fires," that is, "The fires were surrounded with a wall." *Aurum argento circumdatum est*, means either, "The gold was encircled with silver," or "The silver was encircled with gold." And when Cicero says, "Invenit auri aliquantum, idque circumdatum argento," *De Div. lib. ii.*, it is the judgment of the reader, more than the clearness of the expression, by which the meaning is to be ascertained.

The relative *qui*, instead of agreeing with the antecedent, frequently agrees with the noun following, both nouns referring to one and the same subject. "Animal, quem vocamus hominem." *Cic.* "His animus datus est ex illis sempiternis ignibus, quæ sidera et stellas vocatis." *Cic.* This mode of construction is by some grammarians deemed an elegance; and, where the latter substantive is a proper name, it is generally adopted. "Ea omnia in pratis Flaminiis acta, quem nunc Circum Flaminium appellant." *Liv.* Here the relative agrees with the subsequent word, both in gender, and in number. "Est locus in carcere, quod Tullianum appellatur." *Sall.* Here *quod* agrees with *Tullianum*. "Poppæo et Tigellino coram, quod erat principi intimum consiliorum, interrogat." *Tac.* "who were in the intimate counsels of the prince," or "formed his cabinet council."

Necessity is, in English, expressed by the verb *must*; *duty* by the verb *ought*; and both of them, sometimes, by the verb "to have." In Latin, the former is denoted by

Necesse est, the latter by *Debeo*, and *Oportet*, and both of them by the gerund, or gerundive. These forms of expression have been already briefly exemplified; but the reader's attention may be usefully directed to the following examples:

"I must read," "I have to read," "I am under the necessity of reading." *Necesse est mihi legere*, vel *Mihi legendum est*.

"I must have read," "I had to read," "I was under the necessity of reading." *Necesse erat mihi legere*, *Mihi legendum erat*.

"If I should be under the necessity of reading," "If I should have to read." *Si mihi legere necesse esset*, vel *Si mihi legendum esset*.

"If I should have had to read," "If I should have been under the necessity of reading." *Si mihi legere necesse fuisset*, vel *Si mihi legendum fuisset*.

"I ought to write," or "It is my duty to write." *Scribere debeo*. *Mihi scribendum est*. *Me scribere oportet*.

"I ought to have written," or "It was my duty to write." *Scribere debui*. *Mihi scribendum erat*. *Me scribere oportuit*.

"It will be my duty to write." *Scribere debebo*. *Mihi scribendum erit*. *Me scribere oportebit*.

"The letters must be written by me." *Epistolæ sunt mihi scribendæ*.

"I know that the letters ought to be written." *Scio epistolas esse scribendas*; or *Oportere epistolas scribi*.

Necesse est is often joined with the subjunctive mood, with or without *ut*, as "You must go," *Eas necesse est. Pro hoc mihi patronus sim necesse est.* *Plaut. Pæn.* v. 4. 74.

EXERCISE.

The third day he was informed that Ariovistus was advancing with all his forces, to take possession of Vesontio, which is the

capital of the Sequani, and that he had already got three days' march beyond his own territories. Cæsar now judged it essentially necessary to use every possible precaution, in order to prevent the town from falling into his hands; for it was not only full of all sorts of warlike stores, but likewise strongly fortified by nature, so as to furnish the greatest facilities for prolonging the war. For the river Dubis, as if drawn round it with a pair of compasses, nearly incloses the whole town; and the intervening space is occupied by a mountain of great height, so that the bottom of it reaches to the banks of the river. A wall, surrounding this mountain, gives it the strength of a citadel, and joins it to the town. Hither Cæsar marched, without intermission, day and night; and having possessed himself of the place, stationed there a strong garrison.

OBSERVATIONS.

ACIES.

EXERCITUS.

AGMEN.

Acies, according to Dumesnil, "is the front of the army." *Exercitus*, "A band of soldiers trained" (*Exercitū*) "by exercise." *Agmen*, "A body," or "army on march."

Acies, as Dumesnil observes, taking the strict sense of the word into consideration, may, originally, have alluded to the front of the army, as resembling the edge of a sharp instrument; but, in classic writers, it is used for the whole army, or for any line of the army, whether the front, centre, or rear. Accordingly, we have *prima acies*, *secunda acies*, *tertia acies*. It is also sometimes used for the whole army. Vegetius defines it to be *exercitus instructus*, and Noltinius *exercitus stans*.

The three words may be thus distinguished—*Exercitus* answers, precisely to our English word, "army," and means, as Ulpian observes, not one troop, or one cohort, but a considerable number, trained by exercise. It is the generic term, being equally applicable, whether the army be at rest, or in motion, whether drawn up in battle order, or promiscuous, and loose. *Acies* is applied

to an army in martial array ; *Agmen*, *ab agere* ἄγειν, is generally applied to an army, or band of persons in action, or in motion. "Agmina magis quam acies pugnabant ; superior tamen, ut in tumultuaria pugna, Romanus erat." *Liv.* "Magis agmina, quam acies, in via concurrerunt." *Liv.* It rarely denotes any band, or company, at rest, as, "Circumstantium agmina." *Curt.* iv. 14.

DUX.

IMPERATOR.

Imperator means, "the commander in chief."—*Dux* the highest of the inferior officers, having himself an important command, "Præstate eandem nobis ducibus virtutem, quam sæpenumero imperatori præstitistis." *Cæs.* In most cases, as in the following exercise, they may be used indiscriminately, it being necessary to mark the distinction in those cases only, where the chief in command is to be discriminated from the generals immediately under him.

When an oration or address, is detailed, not in the precise language of the speaker, but in the words of the historian, that is, when the speech is given as a narration, and not in the form of an address, it is often necessary to distinguish between what is delivered as the sentiment of the speaker, and what may incidentally be introduced as an observation of the writer. This distinction, which, in our language, is not always very obvious, unless by the typographical expedient of inverted commas, or Italic characters, is perspicuously marked, in Latin, by a difference of mood.

This is the principle which we endeavoured to illustrate, when treating of the relative. It was then shewn, that it extends not only to an ellipsis of the verb *dixit* or *dixerunt*, but to an ellipsis of any predicate whatever, of which the relative clause is the subject.

"Quod ad me *attinet*, extemplo hinc domum abire in

animo est." *Liv.* ii. 37. "As to myself, it is my intention to go home immediately."—Tullus speaks in his own person, *Quod, (de eo quod) ad me attinet.* The speech is in his own words.—"Nam quod ad se privatim attineat." *Liv.* v. 30. Here the speech of Camillus, of which this is a clause, is narrated by the historian; it is not in the words of the speaker. He said, "that as to himself," that is, "as to that, which *he said*, concerned himself." It now deserves the attention of the reader, that the rule is applicable to all connective particles, as *quia, quam, quod, quando, atque, ubi, &c.* This will be evident from the following examples. "Neque id etiamsi cæteri ferant, passuros eos, quibus jam emerita stipendia essent, meliore conditione alios militare, *quam ipsi militassent.*" *Liv.* If this sentiment had been expressed in the words of the speaker, the verb connected with *quam*, and that also connected with the relative, would have been in the indicative mood. "Docet, longe alia ratione esse bellum gerendum, *atque antea sit gestum,*" *Cæs.*, i. e. *atque gestum esse docet.* "Id unum consilium esse, ut se ipsa plebs, *quando aliud nihil auxilii habeat, defendat.*" *Liv.* "The common people said, that their only plan now was to defend themselves since they had no other aid."—"Filiam, *quia non ultra pudica victura fuerit, miseram, sed honestam mortem occubuisse.*" *Liv.* "Virginus said, that his daughter had died a lamentable, but honourable death, since (he said) she was no longer to live in a state of chastity." "Multitudini exponunt, omnes equites Æduorum interfectos, *quod collocuti, cum Arvernīs dicerentur.*" *Cæs.* "They explain to the multitude that the horsemen of the Ædui had been put to death, because they were reported, *they said*, to have conversed with the Arverni." "Roma est ad id potissimum visa, in novo populo, *ubi, omnis repentina atque ex virtute nobilitas sit, futurum locum forti ac strenuo viro.*" *Liv.* i. 34. The sentiment expressed in the relative clause, beginning with *ubi*, is

not Livy's but *Tanaquil's*: the relative term is therefore joined with the subjunctive mood. "Sin Cæsarem respiciant, atque ejus gratiam sequantur, *ut* superioribus *fecerint* temporibus, se sibi consilium capturum." *Cæs. B. C.* "As he said, they did."—"Hoc scribere, sibi certum esse Romæ manere, causamque eam ascribere, quæ erat in epistola nostra, ne se absente leges suæ negligerentur, sicuti *esset* neglecta sumptuaria." *Cic.* "As he said, his sumptuarian law had been neglected." The reader will observe, that the relative clause expressing no sentiment of Cæsar's, but of the writer's (Cicero), the verb is in the indicative, whereas the verb connected with *sicuti* is in the subjunctive. Attention to this observation will remove much of that obscurity, in which the rules for the governing power of some conjunctions and adverbs, are involved.

EXERCISE.

It is said, that Scipio, in a conversation with Hannibal, asked him, whom he thought the greatest general; and that he answered, "Alexander of Macedon, because he had defeated the most numerous armies with a small number of men, and had traversed the most remote countries, which it had surpassed the hopes of man to visit."—"Whom do you place in the second rank?" said Scipio. "Pyrrhus," answered the other; "for he first taught how to form a camp, and had such an art of conciliating men, that the Italian nations chose rather to be subject to him, though a foreigner, than to the Roman people."—"Whom do you reckon third?" said Scipio. "Myself," replied the Carthaginian. Scipio, who at this answer burst into a laugh, asked next, "What would you say, had you conquered me?"—"Then, indeed," said Hannibal, "I should have placed myself before Alexander and Pyrrhus, and all other generals."

OBSERVATIONS.

DEPOPULARI.

VASTARE.

Depopulari is strictly, as the etymology imports, "to

destroy the people," *populum cœdibus absumere* ; *vastare* is "to ravage, or lay waste, the country." But though *depopulari*, in its strict acceptation, regards solely the destruction of the people, it is seldom confined to this signification, but often denotes the plundering of a country, and the destruction both of the inhabitants, and their property—but not to the same extent with *vastare*, which is properly to "desolate, or render waste," *exinaniendo vastum reddere*.

RUS.

REGIO.

PATRIA.

Rus means, "the country," as opposed to "the city." "*Urbis amatorem Fuscum salvere jubemus, Ruris amatores.*" *Hor.*

Regio means, "a large tract of country," "a region," including fields, and cities. *Patrius*, with *regio* understood, denotes "a native country." *Patria*, (*sciz. regio*,) "the country of one's forefathers," or "of one's birth."

The word *that*, as introductory to any thing said, or affirmed, is often omitted in English. Thus, "They were dismissed by the greater part with the inquiry, whether they had opened an asylum for women also ; for thus only could they be provided with suitable matches," "A ple-risque rogitantibus dimissi, ecquod feminis quoque asylum aperuissent, id enim demum compar connubium fore." *Liv.* The word *that* marking the declaration, or thing said, is omitted before *thus*. This ellipsis is common, and requires some attention from the junior scholar, otherwise he will be apt to use the indicative or subjunctive, instead of the infinitive mood.

It may be necessary, also, to admonish him not to join *potens*, which is an adjective, and not a participle, with the infinitive mood. *Being able* is expressed by the particle *cum* and *possum*, as, "Not being able to break the bow," *Cum arcum frangere non posset*. When the expression refers chiefly to knowledge, and not physical ability, the

verb *Scio*, or *Nescio*, is elegantly and appositely used. Thus, "I can speak Latin," *Scio Latine*, sciz. *loqui*, "Not being able to find his way out," *Cum exire nesciret*, or *Exire nesciens*.

EXERCISE.

Androgeos being treacherously slain in Attica, Minos, king of Crete, inflicted on the Athenians all the evils of war, and divine vengeance wasted the country. They were visited at once by famine and pestilence; and their rivers were dried up. In these circumstances, Apollo advised them to appease Minos; whereupon the anger of the gods would cease, and their calamities come to an end. Accordingly, having sent mediators, and requested reconciliation, they entered into an agreement, to send every ninth year, seven young men under the age of puberty, and as many virgins, as a tribute to Minos. When these were carried to Crete, the fabulous account says, that they were either destroyed by the Minotaur in the Labyrinth; or that, wandering up and down, and not being able to find an outlet, they perished with hunger.

OBSERVATIONS.

POPULUS.

PLEBS.

GENS.

NATIO.

Populus means, "the whole of the people, high and low." *Plebs*, "the common people," opposed to *proceres*, or *optimates*, "the nobles."—"Gens et *populus* a *natione* ita fere differunt, ut *gens* et *populus* latius, *natio* angustius quid sit. Ita Germanorum *gens* est seu *populus*; Saxonum *natio*." (*Nolt.*)—Dumesnil gives nearly the same distinction. *Gens* is the root, or stock, containing many families, (*familia*), or even nations (*nationes*). It is the generic term in respect to *natio* and *familia*. Thus, "Gens Cornelia" is the whole of the Cornelian race, including Corn. Scipio, Corn. Lentulus, Corn. Rufinus, &c. Each of these formed a family. "Ex gente Domitia duæ *familia* claruerunt, Calvinorum et Ahenobardorum." *Suet.* *Gens*, in respect likewise to *Natio*, is generical, implying the whole race. Thus, the Germans may be called *gens*,

the Saxons *natio* ; or, if we rise higher, the Europeans may be called *gens*, the Germans *natio*. *Gens* is even, sometimes, applied to the whole human race—As, “*Gens hominum est huic belluæ adversa.*” *Plin.*

“People,” or “*Persons*,” is rendered by *Homines*. “A people,” or “A nation,” by *Populus*,—thus, “Many people,” *Multi homines*. “A great people,” *Magnus populus*.

EXERCISE.

When the period of the third tribute came, and it behoved those parents, who had sons not arrived at full maturity, to resign them to the lot, complaints and murmurs rose again among the people, who were grieved and offended, that he, who was the cause of all, bore no part in the punishment. These murmurs of the nation reached the ears of Theseus, and galled him exceedingly. He determined, therefore, to take his share in the fortune of the citizens, and, accordingly, delivered himself up without lot. The whole nation admired and applauded his magnanimity. Ægeus, having in vain conjured him to relinquish his purpose, and seeing him resolute, gave out the lots to the others. When the lots were cast, Theseus took with him all those, on whom the lots fell, and set sail for Crete.

OBSERVATIONS.

CANDIDUS.

ALBUS.

The difference between *Albus* and *Candidus* may be correctly stated thus—*Albus* means, a pale, dead white—*Candidus*, a lively shining white. *Albus* expresses the greatest degree of the quality—*Candidus* the quality simply and absolutely, the former excluding, and the latter admitting comparison. *Albus* conveys an idea either unpleasant, or indifferent. *Candidus* always denotes a pleasurable feeling, implying purity and beauty. *Albus* is applied to natural whiteness—*candidus* to natural and artificial whiteness. *Albus* is confined to material things, *candidus* extends to things material and intellectual. *Albus*

is restricted to one colour, *candidus* extends to whatever is brilliant.

Oblivisci is construed with an infinitive in two different senses. "Quod si scribere oblitus es." *Cic.* "If you have forgotten how to write." "Ne obliviscar vigilare." *Cic.* "That I may not forget to watch," or "neglect to watch."

POTIRI.

Potiri, "to become master of," or "to get into one's power," governs the genitive, or ablative. It has been remarked, however, by some critics, that Cicero, when he employs the verb *potiri*, to express the acquisition of sovereignty or political power, uniformly joins it with a genitive case, as *potiri rerum*, *potiri regni*, *potiri civitatis*. This remark we believe to be correct. "Quod ii, qui potiuntur rerum, præstaturi videntur." *Cic.* The two examples, in which he is represented, as imitating an earlier usage, by joining it with an accusative, are questionable, and not to be imitated.

This verb has either an active, or passive, signification; thus, "Atheniensium potiti sunt Spartiatæ." *Auct. ad Her.*—"Hostium potitus est," "He got the enemy into his power." In the following passage it denotes, "To come into the power of." "Nam postquam meus rex potitus est hostium," *Plaut.* "After he came into the power of the enemy."

EXERCISE.

When he arrived there, most historians tell us, that Ariadne, having fallen in love with him, gave him a clue of thread; and that, being instructed by her, how, by means of this, he might extricate himself from the windings of the labyrinth, he killed the Minotaur. When he was returning home with Ariadne and the young men, upon their approaching the coast of Attica, he forgot to hoist the white sail, which was to signify to Ægeus, that they were safe. Ægeus, therefore, in despair, threw himself from the rock, on which he sat, and was dashed to pieces.

Theseus obtained the government ; but a few years afterwards, being dethroned by his adversaries, he fled to Lycomedes, king of the Syrians, who, in order to oblige Menestheus, put Theseus to death.

OBSERVATIONS.

ANIMADVERTERE.

OBSERVARE.

“Notamus *rem*,” says Dumesnil, “*ut memoriæ hæreat ; observamus, ut iudicium feramus.*” The purposes of the two acts, denoted by the verbs, *notare* and *observare*, are here correctly distinguished.

Animadvertere, it has been already observed, signifies sometimes, “To notice without intention,” and sometimes, “Purposely to direct the attention to any object.” *Observare* means, “To observe narrowly,” or “To watch,” implying always a conscious effort. Thus we may say, *Eum animadverti, et observavi*, “I noticed, and watched him.” —“Observes filium, quid agat.” *Ter.* “Ego te in consulatu observâram.” *Cic.*

Note ; That *animadvertere in aliquem*, by an *ellipsis* of *supplicio*, signifies to “punish any one.”

MOS.

CONSUETUDO.

From Macrobius we learn the following distinction between these two words, as given by Varro. “*Morem esse dicit*,” says Macrobius, “in iudicio animi, quem sequi debeat *consuetudo.*” Speaking of a religious custom, which had obtained in Latium, as noted by Virgil, he adds, “*Mos ergo præcessit, et cultus moris secutus est, quod est consuetudo.*” According to this explanation, *Mos* answers very nearly to our words, “custom,” and “usage.” —*Consuetudo* to the word “habit.” In lib. vii. cap. 9, he calls *Consuetudo* “*secunda natura*,” “a second nature.”

The proper signification of *Quisque* has been already explained. It is here to be observed, that *Quisque* is distinguished from *Omnis* and *Cunctus*, by its junction with

the superlative, and rarely with an adjective, in the positive, or comparative, degree.—“Optimus quisque facere quam dicere malebat.” *Sall.* “Ii primo cœpere pessimum quemque necare.” *Id.* The superlative is not only used with *quisque*, when it modifies the subject itself, but also, when it qualifies some accident, property, or quality belonging to it. Thus, “Optimo quisque et splendidissimo ingenio longe illam vitam huic anteponit.” *Cic.*—When it is joined with a superlative, and with it expresses the subject, the predicate is elegantly put in the superlative degree—thus, “Every good man is a zealous assertor of liberty.” “Optimus quisque libertatis acerrimus est vindex,” *Cic.*, literally, “Every best man is the most zealous assertor of liberty.”—The idiom of our language does not admit a close or literal interpretation of such expressions, and as they are frequently rendered by the English positive, it is the more necessary to attend to the difference of idiom. While we say, that one quality simply, one property, one state, &c., implies the existence of another, the Latins, when they used *Quisque*, expressed, that the least or greatest degree of the one implied, or involved, the least or greatest degree of the other. Thus, “Prudentissimus quisque negotiosus maxime erat.” *Sall.* “Colendum esse quemque maxime, ut quisque maxime his virtutibus lenioribus erit ornatus.” *Cic.*

Quisque may be elegantly joined with a comparative, if accompanied with any general term of excess—as *quo, es*—thus, “Quo quisque est solertior, et ingeniosior, hæc docet iracundius et laboriosius.” *Cic.* In all other cases, a writer studious of elegance should avoid joining it with a comparative; and with a positive, we believe, it is seldom or never found, unless in authors of inferior note. Cicero, Cæsar, Livy, and Sallust, never, we believe, employ it with a positive.

In regard to the place of *Quisque*, it is to be observed,

that, when it occurs in a clause with *suus*, it is to be placed immediately after the pronoun, and before the substantive, with which the pronoun agrees. Thus, "*Suus cuique mos.*" *Ter.* "*Suam cuique mores plerumque conciliare fortunam.*" *Nep.* "*Pro sua quisque potentia certabant.*" *Sall.* It is also placed after superlatives, and ordinal numerals; thus *maximus quisque*, *primus quisque*, not *quisque maximus*, or *quisque primus*. With a superlative, or an ordinal numeral, *omnis* or *quisque* is rarely, if ever, used. We say *Tertio quoque anno*, not *omni*; *fortissimus quisque*, not *omnis*.

The junior reader should be careful to distinguish between *nemo non*, denoting *quisque*; and *non nemo*, signifying *aliquis*, or *aliqui*. *Nemo non odit.* "All men hate." *Non nemo odit.* "Some men hate."

EXERCISE.

Zeno, born at Elea, is reported to have left his native country, in which he might have enjoyed freedom in security, and to have gone to Agrigentum, then sunk into a state of the most wretched slavery, hoping that he should be able to correct the savage temper of the tyrant Phalaris. But, when he observed, that the habit of domineering had more influence with him, than the wholesomeness of his counsels, he inflamed every youth of rank in the city with a desire to assert the liberty of his country. —The tyrant heard this, and having summoned the people into the forum, began to inflict severe tortures on Zeno, asking, every now and then, who were his accomplices. Zeno named every person that was friendly to the tyrant, and upbraiding the Agrigentines with their timidity, he so roused them, that, moved by a sudden impulse, they stoned Phalaris to death. Every good man hates oppression, and the fortitude of Zeno changed the condition of a whole city.

OBSERVATIONS.

QUOD AD.

QUOAD.

QUOD.

We frequently find in modern Latin *quoad* joined with an accusative of the thing, and sometimes of the person

also. Thus we read *quoad hoc*, "As to this," or "As far as this goes;" *quoad me ipsum*, "As to myself." In defence of this phraseology, the authority of Varro is quoted, who wrote, it is said, "*quoad sextum*," "*quoad culturam*." But, as this form of expression is found nowhere in any other classic, (for the example quoted from Livy is rejected as an erroneous reading,) we may reasonably infer, that *quoad* in the examples from Varro, was written for *quod ad*; and that *quoad* cannot be joined with an accusative case. But, though *quod ad culturam* is reconcileable with analogy, and parallel to *quantum ad* of Tacitus, the phrase is far from being recommended by classical usage. A late distinguished scholar, rejecting *quoad* with an accusative as a solecism, contended for *quoad* with a genitive. This construction is, in our apprehension, still less defensible. Such expressions as *quoad ejus fieri possit*, *quoad ejus facere poteris*, have no resemblance to the phraseologies *quoad metri*, *quoad structuræ*; and analogy irresistibly impels us to read *quod* and not *quoad*, *ejus*. The expression is then precisely similar to "*Quicquid hujus feci*." *Ter.* "*Siquid ejus esset*." *Plaut.* "*Quod ejus sine bello posset*." *Liv.*

It may be observed in passing, that as *quoad* means not only "as long as," but also "to the time when," and the termination of an antecedent, being the same with the commencement of a period, immediately consequent, the conjunction may be joined to verbs of contrary signification, the clauses yet expressing one and the same thing. Thus *quoad vivet*, and *quoad morietur*, "as long as he shall live," and "until he die," denote the same period, the termination of one state, being the commencement of its contrary.

An adverb expressive of quantity, sometimes becomes the nominative to a verb, and is considered to be of the neuter gender, and generally of the singular number. "*Satis de hoc dictum est*." *Cic.* *Partim* used, as an ad-

verb of number, for *aliqui*, or when repeated, for *alii*, has the power of a collective noun, and is joined with a plural verb. “Sed eorum partim in pompa, partim in acie, illustres esse volucrunt.” *Cic. de Orat.*

EXERCISE.

When the Consul perceived these murmurings of the soldiers, he assembled them, and thus addressed them. “You have heard, soldiers, in what manner our affairs have been conducted in Algidum: the army there was such, as it became that of a free people to be. For my part, the measures, which I shall adopt, and the spirit, with which I shall be actuated, will be dictated by your conduct. The war may be protracted to advantage, or it may be speedily terminated. If it must be prolonged, I will augment your valour and your hopes by the same discipline, as I adopted at first. If you have already spirit enough, and are determined to fight, raise here such a shout, as you will raise in the field, as a token of your inclination and your courage.” When the shout was raised, he informed them, that he would lead them to battle next day. They conquered, and the senate decreed a thanksgiving.

OBSERVATIONS.

A verb is frequently, with great elegance, changed into a participle—thus, “Antony was defeated and fled,” *Antonius victus in fugam se contulit*—that is, “Antony being defeated fled.” “They subdued the enemy, and led them in triumph,” *Hostes domitos in triumphum duxerunt*—that is, “They led the enemy, being subdued.” “He conquered the Samnites, and returned to Rome,” *Samnitibus victis, Romam regressus est.*

Nunciare Romæ, and *Nunciare Romam*, *in urbe*, and *in urbem*, *Carthagine* and *Carthaginem*, are two modes of expression sanctioned by good authority. The former is the more common with Livy, and is very frequently used by Cicero. Were we to reason from analogy, attending to the difference between *Convenire in urbe*, and *in urbem*,

—*Abdere se in silvas*, and *in silvis*, we should naturally infer, that *Nunciatum est Romam*, means, that “News was brought to Rome,” and *Nunciatum est Romæ*, “It was told at Rome,” implying, that the news originated there.

This distinction, however, though subservient to precision and perspicuity, is not uniformly observed, the genitive and the ablative with *in* sometimes denoting either of the two conceptions. But, when *in* with the accusative is used, motion to the place is universally implied. “*Pompeio in hortos nunciavit.*” *Cic. pro Mil.* can have only one meaning. “He came into the gardens and told Pompey,” or, “He brought the news to Pompey, into the gardens.”

An inversion of the clause, by placing the nominative after the verb, is frequently conducive to strength, to perspicuity, and to elegance. This inverted order should be employed, when any particular stress is to be laid on the nominative. The first and the last words of a sentence are the most conspicuous. The first word calls the attention of the hearer, and on the last it rests. Quintilian, speaking of the close of a sentence, says, “*Hæc est sedes orationis; hoc auditor expectat: hic laus omnis declamat.*” He adds, “*Proximam clausulis diligentiam postulant initia, nam et ad hoc intentus auditor est.*” *Quint. ix. 4.* Till a period is closed, the curiosity of the hearer is suspended. Now, when the idea expressed by the verb, or predicate, is to be assigned the preeminence, the verb follows the nominative, and concludes the period. But when it is intended, that the subject, rather than the predicate, shall appear the more prominent, the nominative follows the verb, and closes the sentence. Thus, “*Carus fuit Africano superiori noster Ennius.*” *Cic.* “*Dixit hoc comes item P. Clodii, C. Clodius.*” *Cic.* “*Eodem mentis proposito usus est Scipio.*” *Val.* “*Valeant, valeant cives mei.*” *Cic.* Reverse the order in these sentences, and not only is the expression enfeebled, but likewise the pri-

mary object, on which the attention here rests, receives comparatively only cursory notice. “*Apud Helvetios longe nobilissimus ac ditissimus fuit Orgetorix.*” *Cæs. B. G.* “By far the noblest and richest man among the Helvetii was Orgetorix.” It is impossible to alter this arrangement, without violating the sentiment. It is the intention of Cæsar to fix the reader’s attention on the subject of discourse—*Orgetorix*, therefore, concludes the sentence.

In conformity to the same principle, the nominative, in English, frequently follows the verb. The cases, in which this arrangement is proper, are specified in most of our English grammars. We shall here only mention one particular instance, in which, in order to call the notice of the reader, the sentence is introduced with the word *there*, while his attention is allowed to dwell on the principal subject, placed for that purpose at the close of the sentence; thus, “There flourished in our state, characters of the highest renown, Tib. and C. Gracchus,” “*Viguit in nostra civitate, Tib. et C. Gracchorum summa nobilitas.*” *Val. Max.* “*Erant in ea legione duo fortissimi viri centuriones.*” *Cæs.* “There were in that legion two very brave men.”

2dly. This arrangement, while it imparts to the subject a greater degree of prominence, sometimes enables the writer to preserve an uninterrupted connection between dependent words and clauses.—“*Adjungitur enim accusationis cogitatio, non parva res, sed nimirum omnium maxima.*” *Cic.* “*Jacent suis testibus ii, qui Clodium negant eo die Romam reditum fuisse.*” *Cic.* To introduce the last of these sentences with the nominative, would not only destroy the emphasis here laid on the subject (*ii*), but also give an impression of insignificance to the clause. With peculiar beauty and force does Cicero, therefore, introduce the sentence with the predicate; then he expresses the cause: and by noting the subject last, he allows

the reader's attention to rest upon it, while the antecedent and relative are thus closely connected. "*Urbem Romam, sicut ego accepi, condidere atque habuere initio Trojani, qui, Ænea duce, profugi, sedibus incertis vagabantur; cumque his Aborigines, genus hominum agreste, sine legibus, sine imperio, liberum atque solutum.*" *Sall. B. C. cap. 5.* Here it would be impossible to alter the collocation without injuring the sentence. As it stands, the first and the last words of the introductory clause express the principal subjects; and of these the superior in rank, which is the subject also of the relative clause, occupies very properly the last place, and is thus closely connected with the relative pronoun. Had the author concluded the period with the two principal verbs, the beauty of the sentence would have been impaired, its force weakened, its harmony broken, and the principal subject thrown partly into the shade. Thus also by the following arrangement "*Hominem consequitur aliquando, nunquam comitatur divinitas.*" *Curt.*, the contrast between accompanying and following, between an occasional, and an unprecedented event, is strongly marked, while the imagination rests on the principal subject, with which the sentence concludes.

By placing the verb before the nominative, the connection between sentences is more strongly marked. "*Horum virtuti nihil cedit Q. Cotius, qui propter fortitudinem Achilles cognominatus est.*" *Val. Max. iii. 2.* The sentence is, with great propriety, introduced with *horum*—thus continuing the connection between it and the sentence preceding, the pronoun referring closely to the persons previously mentioned. *Cotius*, the principal subject, concludes the clause, and is placed in close connection with the relative pronoun. Had the author said, *Q. Cotius horum virtuti nihil cedit, qui propter fortitudinem Achilles denominatus est*, it is easy to see, that the structure of the sentence would have been materially injured.

3dly. The inverted arrangement is adopted for the sake

of variety—thus, “Cum alterum Italiæ latus Annibal laceraret, alterum invasisset Asdrubal.” *Val. Max.* “Mecum erat hic, ille ne advocatus quidem venit.” *Cic.* In the two following exercises this arrangement is exemplified.

It has been already observed, that what is called the future subjunctive, is, in fact, an indicative tense, and ought to be named the future perfect; implying that an action now future and imperfect, will be finished at some future time, or before the completion of some other action likewise future. Sometimes both the future actions are expressed as perfected and contemporary, as “*Gratissimum igitur mihi feceris, si ad eum ultro veneris,*” that is, “If you shall (have) come, you will do (have done) me a very great favour.” *Cic.*

Sometimes the future action, which, in order of time, must be antecedent to the other, is expressed indefinitely by the future indicative, no regard being had to its completion, while the other action or event, which, in order of time, must be subsequent, is expressed in the future perfect—thus, “*Pergratum mihi feceris, si disputabis.*” *Cic.* When the two actions, or states, are to be represented as contemporaneous, the future of the indicative is used to denote both. “*Si egebis, tibi dolebit.*” *Cic.*

EXERCISE.

M. Cicero greets D. Brutus. In one day I received three letters from you, one of them short, which you had given to Volumnius; two at greater length, one of which was brought to me by the letter-carrier of Vibius; the other was sent to me by Lupus. From your letters, and from the speech of Græceius, it would appear, that the war is so far from being extinguished, that it is even inflamed. I doubt not but you clearly see, that, if Antony shall gain strength, all your meritorious efforts for the state will issue in nothing. Word has been brought to Rome, and, indeed, every one is convinced, that the spirits of Antony are broken, and that he has fled. Some complain that you have not pursued him; and think, that he might have been

crushed, if sufficient dispatch had been employed. The man, who shall crush Antony, will finish the war. Farewell.

OBSERVATIONS.

To the observations introductory to the preceding exercise, we shall subjoin the few following:—The nominative is frequently put after the verb for the sake of euphony—thus, “*Quousque tandem abutere, Catilina, patientia nostra? Quamdiu etiam iste furor tuus nos eludet? Quem ad finem sese effrænata jactabit audacia?*” Place *jactabit* last, and the cadence of the sentence will be injured, while the coition of the vowels will offend the ear. In respect to euphony in general, it may, indeed, be observed, that the concurrence of vowel sounds should be avoided. “*Qui (vocalium concursus) cum accidit, hiat, et intersistit, et quasi laborat oratio.*” *Quint. ix. 4.* To this rule, however, Cicero himself does not appear to have been very scrupulously attentive. He confesses that the violation of the rule argues some degree of negligence; but maintains, at the same time, that the softness produced by the concurrence of vowels is pleasant to the ear. The concurrence of harsh consonants should also be avoided. The ear will here be a sufficient guide.

Though, as Quintilian observes, we must necessarily speak in long and short syllables, of which the various metrical feet are composed, we should be careful to avoid, at the close of a sentence, any poetical modulation, particularly two spondees, the last feet of a spondaic hexameter, and also a dactyl, followed by a spondee, unless they are composed of three words, “*Duo spondei non fere conjungi patiuntur, quæ in versu quoque notabilis clausula est, nisi cum id fieri potest ex tribus quasi membris, ut Cur de perfugis nostris copias comparat is contra nos, una syllaba, duabus, una.*” On this principle Quintilian censures the first clause of Sallust’s “*Jugurthine War.*” “*Non minore autem cura vitandum est quicquid*

ἰρρυθμὸν, quale est apud Sallustium ; *Falso queritur de natura sua.* Quamvis enim vincta sit, tamen soluta videri debet oratio." *Quint.* lib. ix. cap. 4. Turnebus pronounces this clause an excellent Iambic verse. One thing is evident, it is constructed with more of poetical rhythm, than is consistent with the principles of prose composition.

If the sentence conclude with a spondee, Quintilian observes, that a cretic -υ- may with great advantage to euphony be placed before it—as, "Criminis causa." This advantage will be increased, if the two feet form only one word—as, "Archipiratæ." A Tribrach before a spondee, he thinks, is still preferable, as *facilitates*. A spondee should not be preceded by a Pyrrhic υυ, and still less by a Pæon Primus -υυυ.

In respect to cadences, we find the critics of antiquity by no means agreed. The subject is, in a great measure, a matter of taste ; unity of opinion, therefore, is not to be expected. The most eligible closes are considered to be Epitrit. Primus υ---. Epitrit. Tert. --υ-. Epitr. Quart. ---υ. A Choriambus -υυ-. A Bacchic and Iambus υ--υ-. A Tribrach and Spondee υυυ--. A Spondee and Anapæst. --υυ-. Epitr. Secundus -υ-- occurs likewise very frequently. The close of the following sentence is also approved by Cicero, "Patris dictum sapiens temeritis filii comprobavit." With this cadence, we are told by Cicero and Quintilian, the Asiatics were wonderfully delighted.

A number of short syllables should be avoided at the end of a sentence, and the members should swell towards the close. "Augeri enim debent sententiæ, et insurgere." *Quint.* ix. 4. Of this, the following passage from Cicero furnishes a short, but beautiful example, "Habet honorem quem petimus ; habet spem, quam propositam nobis habemus ; habet existimationem, multo sudore, labore, vigiliisque collectam." *Cic.*

But, though considerable attention ought to be paid

to the cadence of sentences, there can be no doubt, as Quintilian observes, that an excessive study of this nicety savours too much of affectation and labour, and that a rough and harsh composition is preferable to that, which is effeminate and nerveless. It is justly observed, also, by a modern writer, that a cadence uniformly smooth resembles the murmurings of a stream, which, not varying in the fall, causes, at first attention, at last drowsiness.

It may be remarked also, that, though classic writers were generally careful to avoid poetical numbers, in their prose compositions, we find these occurring, even in authors of the highest name. “Displaceo mihi, nec sine summo scribo dolore.” *Cic.* Here we have a complete hexameter line. “Quum sint dicta, in conspectu conseedimus omnes.” *Acad.* In the following sentence we have an *Iambicus Trimeter*, “Senatus hæc intelligit, consul videt.” *Cic.* “Bellum scripturus sum, quod populus Romanus.” *Sall. B. J. cap. 1.* These clauses form a spondaic hexameter.—“Successit tibi Lucius Metellus.” *Cic.* Here we have a Phalæcian verse. The avoidance of all poetical numbers in prose composition it would be vain to attempt; and, were it even practicable, would, in some cases, be improper.

It is observed by Noltenius, that *natus* is generally used without a preposition, if the family, or stock, be expressed, and with a preposition, if the parent be signified either by noun or pronoun—as, *Ex me natus est. Nobili genere natus.* With the generic terms *stirps, genus, locus*, we believe the preposition is very rarely employed; but it is also very frequently omitted, when the parent is signified. “Eodem patre nata.” *Nepos.* “Patre certo natus.” *Cic.* “Creusa matre natus.” *Liv.*

EXERCISE.

L. Petronius, a person of low origin, had, through the kindness of P. Cælius, arrived at the rank of knighthood. Placentia,

of which Cælius had been appointed governor by Octavius, having been taken by Cinna's army, Cælius, now an old man, to prevent his falling into the power of the enemy, fled for assistance to the hand of Petronius. The latter endeavoured to divert him from his purpose, but he did not succeed; he determined, however, not to survive him, and they fell together.

To Petronius should be joined Sex. Terentius, though he had not the good fortune to die for his friend. Brutus fleeing from Mutina, when he knew, that Antony had dispatched horsemen to murder him, was on the very point of being taken, when Terentius threw himself in their way, and pretended that he was Brutus. Aided by the darkness of the night, the stratagem succeeded to his wish. He was soon, however, recognized by Furius; but before that time Brutus had escaped.

OBSERVATIONS.

CINGERE.

These verbs agree in signifying, "to surround;" but the former implies a closer encircling than the latter, and is used for "to gird," or "to bind tight around." "*Cinxerat et Graias barbara vitta comas.*" *Or.* "*Regio cincta mari, circumdata insulis.*" *Cic.*

CIRCUMDARE.

Saltus is commonly defined to be "*silva non facile pervia*;" but it signifies also *campi spatium*, "a lawn," or "open space between woods." Dumesnil gives it the meaning of "défilé," in contradistinction to *silva*, *nemus*, *lucus*, "un défilé, un lieu, où il faut sauter, pour s'en tirer." "*Tuus exercitus vix unum saltum tueri potest.*" *Cic.* "Scarcely defend one défilé." In this sense it seems to have been used by Cæsar, in the narrative, whence the following exercise is taken, denoting simply "a narrow passage." We find Livy employing it in a similar acceptation, and as synonymous with *angustia*. Duncan, in his translation of Cæsar, has rendered it by the word "avenue," but not, we apprehend, with sufficient precision.

The Roman foot contained four *palmi compressi* or

"hand-breadths," equal to sixteen *digiti transversi*, "finger-breadths;" and like the *as* was divided into twelve *unciae* or *inches*. The *passus* consisted of five of these feet.

TUMULUS.

COLLIS.

MONS.

JUGUM.

Tumulus, i. e. *colliculus*, "a hillock," *collis*, (*monticulus*) "a little hill," *mons* "a hill or mountain;" *jugum*, specially understood, "the top," or "summit," but sometimes denoting the hill itself.

DAMNUM.

DETRIMENTUM.

Damnum est amissio bonorum, "damage from the loss of a good once possessed," *detrimētum*, quod fit usu et consumptione, a *deterere*, is, literally, "injury from use or wear." The former expresses deprivation; the latter deterioration. Thus also *deterior* is *minus bonum a bono*; *pejor* is *e malo magis malum*. The English word *worse*, though with some impropriety, is used in both senses: but in strictness of speech, it is inapplicable to a thing, which is not even bad, or which is not chargeable with the attribute in any degree.

EXERCISE.

The little hill upon which the enemy were posted, rose from the bottom with an easy ascent. It was almost wholly surrounded by a morass, difficult and obstructive. To this spot the Gauls, confiding in the nature of the ground, and having demolished the bridges, confined their station. They at the same time, by stout detachments guarded the fords and narrow passes of the morass, courageously prepared, if the Romans should attempt to force their way through, to assail them from the higher ground, while entangled in the mud; so that one, who considered only the nearness of the armies, would have supposed, that the enemy were ready to fight on almost equal terms; but that a person, looking at the inequality of the position, would have discovered all this to be empty pretence, and mere ostentation. Cæsar's soldiers being indignant, that the

enemy could stand the sight of them at so short a distance, and calling for battle, Cæsar explains how great loss, and how many brave lives the victory must cost; and assuring them that their safety was dearer to him, than his own fame, he led his army back into the camp.

OBSERVATIONS.

ATER.

NIGER.

Niger is the generic term, denoting "black in any degree," and therefore admitting comparison. *Ater* is the specific term, signifying "coal black," or the greatest degree of black. It is therefore not found in any classic, after the time of Plautus, in a state of comparison. It generally conveys the idea of something gloomy and horrible. Hence it is applied to the furies, "*Erinnyes atræ.*" *Ov.* Unlucky days were named *Dies atri*. *Niger*, on the contrary, is frequently applied to things beautiful and pleasant. "*Spectandum nigris oculis, nigroque capillo.*" *Hor.*

RELIGIO.

SUPERSTITIO.

Though *religio* and *superstitio*, with their derivatives *religiosus* and *superstitiosus*, are often used indiscriminately by classic writers, we find them occasionally distinguished, as are the two correspondent terms in English. "*Religionem imitatur superstitio.*" *Cic.* "*Horum sententiæ omnium, non modo superstitionem tollunt, in qua inest timor inanis deorum, sed etiam religionem, quæ deorum cultu pio continetur.*" *Cic.* "*Ita factum est in superstitioso et religioso, alterum vitii nomen, alterum laudis.*" *Cic.*

It has been observed by several grammarians, that to the four acknowledged concords, of an adjective with its substantive, of a verb with its nominative, of a relative with its antecedent, and of a substantive with its substantive, a fifth may be added, which has been termed the

responsive. Thus, *Quis hoc imperavit? Pater. Cuinam dedit? Mihi.* Here *pater* agrees with *quis*, and *mihi* with *cuinam*. The construction, however, is elliptical, *imperavit* being understood to *pater*, and *dedit* to *mihi*. The scholar, therefore, in order to avoid error, should supply the ellipsis. “*Ex captivis quærit, quis castris ad Bagradam præsit; respondent Saburam.*” *Cæs.*—not *Sabura*, as agreeing with *quis*, but “*Saburam,*” *præesse* being understood.

EXERCISE.

After the battle of Actium, in which Antony was defeated, Cassius of Parma, who had espoused his cause, fled to Athens, where he is reported to have had the following dream. He thought, he saw a man approach him of huge stature, with a squalid beard, of black colour, and long hair, and on being asked, who he was, that he answered, he was an evil spirit. Terrified, he awoke, and called aloud for his servants. When they came, he inquired, if they had seen any such person enter, or quit his chamber. On their answering in the negative, he again lay down to rest, and the same vision presented itself. Sleep now forsook him, and Cassius arose in a state of great perturbation. Between this night, and the day on which he suffered the capital punishment inflicted on him by Cæsar, only a short time intervened. Superstitious men are prone to believe that dreams are prophetic of future events, instead of considering them to be, what they really are, mere indications of the existing state of body, or mind.

OBSERVATIONS.

ORIRI.

Oriri signifies “To come into existence, and spring up, or arise.” “*Oriri,*” says Festus, “*est Nasci et surgere.*” It is applied to the origination of any thing, physical or immaterial. “*Ipsium a se oritur, et sua sponte nascitur.*” *Cic.* “*Rhenus oritur de Lepontiis.*” *Cæs.* “*Officia virtutis suo cujusque genere oriuntur.*” *Cic.* In this sense, it is nearly synonymous with *Nasci*,

SURGERE.

the only difference being this, that *Oriri* denotes also "rising," or "ascent," beside origination or production. Hence it is used, in the former of these senses, as synonymous with *Surgere*, thus; "*Stellæ oriuntur, et cadunt.*" *Ov.* "*Astra ignea surgunt.*" *Virg.*

Surgere is opposed to *Sedere* or *Recumbere*, and means "To rise from a sitting, prostrate, or recumbent posture." It is evidently an abbreviation of *Subrigere* or *Surrigere*, "To raise one's self up." It is properly applied to animate beings only; but by metaphor is used to denote also the rise, or growth, of things inanimate, and likewise the rise of any thing mental or immaterial. "*Prætor de sella surrexit.*" *Cic.* Here it is employed in its strict acceptance. "*Æquora surgunt.*" *Virg.* "*Messis surgit.*" *Virg.* "*Per spes surgentis Iuli.*" *Virg.* In the two last examples it is used figuratively, and is synonymous with *Crescere*. "*Quæ nunc animo sententia surgit.*" *Virg.* Here it is applied to a thing immaterial, and is equivalent to *Oriri*. It differs from *Oriri* in this, that *Surgere* does not imply the origination of any physical or material substance, as is implied in *Oriri*. If we say, *Flamma surrexit*, it means simply, that the flame, its previous existence being supposed, arose, or ascended. If we say, *Flamma orta est*, it denotes that it originated and arose. They agree in this, that they each express ascent or elevation; and hence, when this rising is for action or energy, a compound of either may be employed, as in the following Exercise. Hence we have *Adoriri*, "To rise to," or "To attack."

DIGNUS QUI.

It has been already observed, that *dignus* and *indignus*, are followed by *qui*. This, at least, is the usage of the best prose writers. The poets often join them with the infinitive. "He is worthy of being loved," *Dignus est*,

qui ametur. "He will be worthy to be taught," *Dignus erit, qui doceatur*. "He was worthy of being heard," *Dignus erat, qui audiretur*. The scholar will bear in mind, that the same rule for the corresponding tenses is applicable here, as in the case of *Ut*, namely, that when the finite verb preceding the *qui* is either present, or future, the verb following the relative is put in the present potential; and when the finite verb is imperfect, perfect, or pluperfect, the verb following *qui* is put in the præter-imperfect potential.—The tense of the participle, or of the infinitive preceding *ut* or *qui*, inasmuch as they express merely relative time, or time in relation to the principal verb, has no influence over the tense, which should follow the pronoun—thus, "He says, that he is worthy of being loved," *Dicit, eum dignum esse, qui ametur*. "He said, that he was worthy of being loved," *Dixit, dignum esse, qui amaretur*. It is *esse* in both examples; but in the former, we have *dicit*, and in the latter *dixit*.

LEX.

ROGATIO.

Rogatio seems, in its original import, to answer nearly to our parliamentary term *bill*, or proposed law; while *lex* denotes a positive statute.

When the magistrate intended to propose a law (*rogaturus*), he communicated the law to the senate, who authorized him (*Senatus consulto*) to promulgate it for three market days, that the people might have an opportunity of knowing it. This was done by putting it up in public (*publice proponendo*), and he, or one of his friends (*auctor vel suasor legis*), read it over to the people. The promulgation being duly perfected, the magistrate summoned the people into the Campus Martius. In the early ages, they met in a part of the Forum called *Comitium*; and hence such assemblies, though their place of meeting was afterwards changed, were called *Comitia*. The *rogatio*,

or business to be submitted to them, was publicly read.—The usual form in consulting them (*consulendo vel rogando*) was “*Velitis, jubeatis, Quirites,*” and by their votes, which they gave in centuries, they either sanctioned, or rejected, the bill.

Hence the expressions *Legem vel rogationem jubere*—*Legem vel rogationem vetare*. *Rogatio* then, strictly, seems to denote, “asking the people to pass a bill or proposed law.” “*Rogatio* fit, cum rogantur tribus. Si uti rogatæ responderit, tum lex est.” See *Pitisc. Lex. Ant. Rom.* *Rogatio* and *Lex* differ therefore in this respect, that the one precedes the other, “*Prius est rogatio, postea lex.*” *Steph.* The former is the act of the magistrate, the other of the people. “*Magistratus rogat, populus jubet vel vetat. Rogatio accepta fit lex.*” To every voter were given two tablets, on one of which were the letters U. R. that is, *uti rogas*, “I vote, as you ask;” and on the other, the letter A, that is, *antiquo*, “I vote for the old way,” “I am for no change.” Hence was the phrase *antiquare legem*, “to vote against a new law.” But, though the term *rogatio*, in its strict acceptation, answers nearly to our word *bill*, it is frequently used in the same general sense with *lex*. We may here remark, that *abrogare legem* meant “to rescind or repeal a law;” *subrogare legi*, “to add something to an existing law;” *derogare legi* or *legem*, “to take something from an existing law;” and *abrogare legi*, “to weaken or impair the force of a law.”

In such expressions as the following, “He did nothing, but read,”—“We do nothing, but ask;” the former of the two verbs is, in Latin, elegantly omitted—thus, *Nihil aliud, quam legit*—*Nihil aliud, quam petimus*.

Conjunctions are elliptically, sometimes, joined with the infinitive mood, that infinitive being governed by a verb understood. Thus, “What else do we, than tell them, that we are their brethren, and if we have not the same authority, that we yet worship the same Gods?” “*Quid*

aliud quam dicimus, nos esse eorum fratres, et *si* non eandem auctoritatem *habere*, eosdem tamen Deos venerari?" The verb *habere*, which here follows *si*, is governed by *dicimus* understood—thus, "What else do we do, than tell them, that we are brethren; and if we do not (tell them, that we) have the same authority, we (tell them that we) notwithstanding, worship the same Gods?"

Civitas, the common signification of which is "a city, or state," indicates, by its termination, its abstract character; shewing its affinity in this respect to *lenitas*, *sua-vitas*, *felicitas*, &c. Hence it denotes, and, perhaps, strictly so, "citizenship," or "the freedom of the city." *Dare civitatem* means, "to confer the privilege of citizenship."

EXERCISE.

During these discussions in the Senate, Canuleius, tribune of the people, delivered the following speech.—"Romans, in what contempt the senators held you, and how unworthy they accounted you to live in the same city with them, or within the same walls, I have often, methinks, observed, on former occasions; but now most of all, when they have risen up with such fierceness against the bills, which we are now proposing. And by these bills what do we but remind them, that we are their fellow-citizens, and if not possessed of the same wealth, we nevertheless inhabit the same country? By one bill we ask the right of intermarrying with the Patricians; a right, which is usually granted to nations bordering on Rome, and even strangers more remote. Nay, the freedom of the city, an advantage surely much superior to that of intermarriage, we have conferred even on vanquished enemies."

OBSERVATIONS.

TANDEM.

"*Tandem*," says Tursellinus, "*proprie quidem est adverbium temporis; sæpe autem vim habet instandi vehe-*

mentius." In the latter sense, it is often, and not improperly rendered, "pray," "I pray." "Quonam tandem modo?" "In what manner, pray?"

That, after the interrogative *Why*, or "what is the reason," is elegantly rendered by *cur*, as *Quid est, cur, taceas?* "What is the reason, that you are silent?" "*Quid est, cur in hoc loco sed eas?*" *Cic.* "Why is it, that you sit here?"

SACER.

SANCTUS.

SACROSANCTUS.

Sacer, "sacred," denotes "what is dedicated or consecrated to some deity," not by private individuals, but by public appointment. *Sacrosanctus* denotes what was by a public decree, and a solemn oath, declared sacred, and inviolable under the penalty of death. It is applied to things animate, and things inanimate, as *Sacrosancti tribuni*, *Sacrosancta potestas*, *Sacrosanctum fœdus*.

Sacer, though generally applied to things inanimate, as *sacra ara*, *sacra sedes*, *sacer lucus*, is sometimes applied to persons, denoting either a consecration to divine purposes, or a renunciation to divine punishment. Hence the term is applied to *Vates*, whose office it was to celebrate the honour of the gods, and whom the people might, therefore, be inclined to respect as sacred. In the following passage, it is equivalent to *execrandus*, or *detestandus*,—"Uter ædilis fueritve, Vestrum prætor, is intestabilis et sacer esto." *Hor.*

Sanctus differs from these, as being the generic term. "Omnia sacra, et omnia sacrosancta," says Manutius, "dicuntur *sancta*; non item omnia *sancta*, *sacra* et *sacrosancta*." We say, "ædes sacra," and "templum sanctissimum." *Cic.* We say, also, "tribuni sacrosancti," and "tribuni sancti." *Cic.* "*Sancti Dii*, sed non *sacri*, vel *sacrosancti*. *Proprie divina sancta sunt; humana vero sacra et sacrosancta*. Homines autem non vere, sed si-

militudine bonitatis *sancti* et *divini* vocantur." *Ald. Man. de Quæst. lib. i.*

As *rogatio* is frequently used for *lex*, and *rogare* for *decernere*, though the former (*rogatio*) properly means "a bill," and the latter (*rogare*) "to ask the people, that it may pass into a law," so *ferre*, though often signifying "to enact," "to decree," properly means, "to bring forward," or "to propose a law," and *perferre*, "to carry it through," or "to establish it as law."

LIBERTUS.

LIBERTINUS.

Suetonius says, that *libertus* in the early ages of the Roman state, or at least until the time of Ap. Cl. Cæcus, the censor, denoted, "a freedman," and *libertinus*, "the son of a freedman." The correctness of this opinion has been questioned. We find *libertina* applied to a freedwoman by Plautus. Pitiscus considers, that a slave made free was called *libertus* in relation to his master, and *libertinus* as opposed to *ingenuus*, or "one born free." See *Lex. Ant. Rom.*, where the subject is fully discussed.

EXERCISE.

"By the other bill we propose no innovation, we merely claim the restoration of the people's right to confer honours on whom they please. What, pray, is the reason, then, that they make such an outrageous uproar? that I have narrowly escaped from being assaulted in the senate-house? that they even deny they will refrain from blows, and threaten to violate the sacred authority of a tribune? What! If the freedom of suffrage should be granted to the people, that they may commit the consulate to whom they please, and if not even a plebeian, if worthy of the honour, shall be excluded from the hope of the consular dignity, is the destruction of the city the necessary consequence? Is the empire ruined? Or will it be said, that we may as well propose to make a slave or a freedman consul, as a plebeian? Do ye feel, in what contempt ye live?"

OBSERVATIONS.

FASTI.

COMMENTARII.

Fasti were public records, divided into *Majores* and *Minores*. To the former belonged the *Fasti Consulares*, in which were recorded the names of the consuls and dictators, the years of their several governments, their wars, their victories, and the changes that took place in the state, the secular games, and all memorable events. To these also belonged the *Fasti Triumphales*, which contained a record of the triumphs gained by the Roman generals, with the year, the month, and the day, on which each triumph was celebrated.

To the *Fasti Minores* belonged the *Fasti Kalendares*. These records formed a regular kalendar from the beginning to the end of every month, a *Kalendis ad Kalendas*, and hence they had their name. In them were noted the *Dies Fasti*, and the *Dies Nefasti*, with the sacred festivals, that occurred in the course of the month.

The *Fasti Pontificum* were accessible to the priests only. These contained all the secrets and mysteries of religion, with an explanation of its various rites and ceremonies.

The *Commentarii*, or *Annales*, were composed by the priests, and contained a succinct account of all the principal events of every year.

NE QUIDEM.

These words, denoting "not even," are always separated by one and sometimes two words. "*Sed querelæ, ne tum quidem gratæ futuræ.*" *Liv. præf.* "*Ne hostis quidem approbavit.*" *Cic.*

EXERCISE.

"Are you sensible, in what contempt you live? Were it permitted them, they would deprive you of your share of this

very daylight. They are offended, that you breathe, that you speak, that you have the shape of men: nay, even (in submission to the Gods) they say, that it would be an impiety to make a commoner consul. I pray you, if we are not allowed access to the Calendars and Annals of the Pontiffs, are we therefore ignorant of that, which even strangers know, that consuls came in the place of kings, and that they have not a tittle of authority, or dignity, with which the kings were not invested before them? Do ye believe, we never heard, that Numa, who was so far from being a Patrician, that he was not even a Roman citizen, was called from the Sabine country, by the order of the people, and, with the consent of the senators, elected king?"

OBSERVATIONS.

AUDIRE.

AUSCULTARE.

These verbs agree in denoting a perception by the sense of hearing, and are sometimes used synonymously. The distinction is, that, while the former is confined to the mere perception, the latter also denotes obedience to the will or admonition of the speaker, and reliance on his authority. "*Istis, qui linguam avium intelligunt, magis audiendum, quam auscultandum censeo.*" *Pacuvius quoted by Cic.* "*Auditis, non auscultatis.*" *Cato.*

RADIX.

STIRPS.

Radix means, simply, "the root." *Stirps* denotes "the root," or "stock," with the shoots springing from it. Metaphorically, it signifies "the parents," or "the children." In its literal signification, as applied to a tree, it is of the masculine or feminine gender; when it denotes a family, signifying either parents, or children, it is always feminine. "*Imo de stirpe recisum.*" *Virg.* "*Validæ stirpes.*" *Virg.* In these two examples, it is applied to a tree. "*Regiâ stirpe genitæ.*" *Curt.* "*Vibius ingenuæ stirpis.*" *V. Max.* When it is opposed to *genus*, it has the

same meaning with *familia*; and when the three terms *genus*, *familia*, and *stirps* are contradistinguished one from another, they may be thus explained. *Gentis* sunt partes, *stirps* et *familia*. *Gens* distinguitur nomine; *familia* cognomine; denique cum *familiæ* denuo in novas *stirpes* abirent, factum est, ut *stirps* distingueretur agnomine. *Gens* complectitur in se *familias*; *familiæ* vero *stirpes*, in quas abiit. *Gens genus* et *stirpem* continet; non contra *genus* et *stirps gentem*.

CIVIS.

INCOLA.

Civis, "A citizen," denotes one who is invested with all the privileges of citizenship, or who is a member of the state. *Incola* signifies merely an inhabitant.—"Socrates totius mundi se incolam et civem arbitrabatur." *Cic.* *Civis inquilinus* denoted one, who was not born at Rome, but who possessed the rights of citizenship, having no house of his own, but occupying a hired lodging. "Cum eum servaret M. Tullius inquilinus civis urbis Romæ." *Sall.* Cicero, who was born at Arpinum, is here sneeringly termed an adventitious citizen, lodging in the city.

Non modo is frequently used for *Non modo non*, the omission of the negative, in such cases, creating no ambiguity—as, "Regnare Romæ advenam non modo civicæ, sed ne Italicæ quidem stirpis," for "Non modo non civicæ," *Liv.*, "Not only of a Roman, but not even of an Italian family," would involve an absurdity. Being used for *non modo non*, the expression is consequently sometimes employed for *nedum*. "Quos clientes nemo habere velit, non modo esse illorum cliens," *Cic.* "Much less to be their client."

We would here also remark, that *modo* or *solum* is sometimes omitted, while the negative is expressed, "Hanc autem, inquit, gloriam—tuæ quidem supplicationi non, sed triumphis multorum, antepono." *Cic.* i. e. *non solum*,

sed. “Non armis, sed vulneribus, oneratus tranavit.” *Frontin.* 3. p. 460. Unless *solum* were here supplied, the meaning would be materially altered; *arms* would be excluded.

EXERCISE.

“Do you believe, we never heard, that L. Tarquinius, descended not only from no Roman, but not even from an Italian family, was made king, even in the lifetime of the sons of Ancus? Did we never hear that, after him, Servius Tullius, the son of a captive woman of Corniculum, whose father nobody knew, his mother also being a slave, gained the throne by his understanding and virtue? I need not mention Titus Tatius, whom Romulus himself, the parent of this city, accepted as his associate in the sovereignty of Rome. And so it was, while no family, whose virtue was eminent, was treated with disdain, the Roman empire flourished and increased. You may now despise a plebeian consul, though our ancestors did not disdain to receive foreigners for their kings: nor was the city shut against the merit of strangers, even after the abolition of the regal government.”

OBSERVATIONS.

PATRES.

PATRICII.

Romulus following, as Dionysius Halicarnasseus informs us, the example of the Athenian state, chose a hundred men to assist him in the government. These were elected from the most intelligent, and most respectable citizens, and were named *Patres*, either because they were fathers of families, or because their charge resembled that of a parent. “*Patres* ob similitudinem curæ nominavit.” *Eutrop.* “*Patres* certe ab honore, *patricique* progenies illorum appellati.” *Liv.* These, at first, formed the Roman senate. Livy informs us, that Brutus increased the number to three hundred, and that those, additionally enrolled, were termed, “*Patres conscripti.*” Hence came the designation “*Patres et con-*

scripti." This distinction appearing invidious, it is supposed, that the conjunction was omitted, and that the appellation of "*Patres conscripti*," was assigned to the senators in common. The descendants of the *Patres* were named *Patricii*.

When *Patricius* is opposed to *plebeius*, or *plebs*, it is not a distinction of rank which is implied, but a distinction of birth, or descent. Many of the knights were plebeians; and those Patricians, who, by reason of their poverty, or the will of the Censor, were not admitted into the equestrian order, were still not considered as belonging to the Plebeians. A plebeian chosen into the senate, and invested with the highest offices, was still termed *plebeius*. Neither Cato nor Cicero, for example, was entitled to the appellation of *Patricius*. A person might be *nobilis*, though not *patricius*; for at Rome, all those were accounted noble, whose ancestors had borne any of the curule offices, namely, that of Dictator, Consul, Prætor, Censor, or Curule Ædile, whether they were Patricians, or Plebeians. These were entitled to the privilege of *jus imaginum*, or the right of possessing images of themselves, or of their progenitors; and the more of these images, or pictures of ancestry, any nobleman could shew in his hall, the more honourable was the family esteemed, whether patrician or plebeian.

It was not unusual for a Patrician to pass into the order of Plebeians, or for a Plebeian to be translated into the class of Patricians. Accordingly we find families (*gentes*) of which one branch (*familia*) was plebeian, and another patrician. This necessarily happened, when not the whole family, (*tota gens*), but only some branch of it, (*quædam familia*), passed over from the Patricians to the Plebeians. This transition many were desirous to make, because it was thus rendered more easy to become a tribune of the people.

The distinction between *populus* and *plebs* is thus ex-

pressed by A. Gellius, "In *populo* omnis pars civitatis, omnesque ejus ordines continentur; *plebes* vero ea dicitur, in qua gentes civium patriciæ non insunt." *A. Gell.*

The reader will bear in mind, that in English, we say, "all of them," "all of whom," or "they all," "who all:" but that the latter only is admissible in Latin; if the practice of the best writers be regarded. Of the other phraseology, I have never met with above one or two examples. The following is from Pliny, "Non omnibus animalium hi (sunt oculi)." *Nat. Hist.* lib. ii.

A man, who was the first of his family, that had raised himself to distinction, and attained civic honour, acquiring the *Jus imaginis*, was termed *Novus homo*.

Some critics have said, that *similis*, when it governs the genitive, expresses a mental, and when joined to the dative case, denotes a corporeal, similarity. There is no foundation for this distinction, as the example in the following Exercise from Livy, among many others, is sufficient to shew.

EXERCISE.

"It was certainly after this period, that we admitted the Claudian family, not only to the freedom of the state, but also into the number of the Patricians. Shall a foreigner then be first made a Patrician, and afterwards a consul? And shall a Roman citizen, because he is a plebeian, be precluded from all hope of attaining the consulate? Pray, do ye believe it impossible that a brave and active man, excellent in peace and war, like to Numa, Tarquin, or Tullius, should be found among the plebeians? Well, then, if there should be such a man, shall we exclude this person from the administration of our affairs? And shall we have consuls, like to the Decemvirs, the basest of mortals, all of whom were Patricians, rather than men resembling the best of kings, descended, as they were, from obscure families?"

OBSERVATIONS.

EXPELLERE.

Expellere, "to expel," or "drive out," implies some degree of force, actually exerted on the person of him, who is expelled. The simple verb *pellere* signifies to drive, or move by striking. *Exigere* denotes merely, "to make to go out," whether by threats, actual force, or in any other way. If this definition be correct, we may say, "Exegi, sed non expuli;" but we cannot say the converse, "Expuli, sed non exegi." Metaphorically they are used indifferently—as "Lassitudo est omnis exigunda." *Plaut.* "Quæ res omnem dubitationem expulit." *Cæs.*

EXIGERE.

POSTEA.

The analysis of the adverb *postea* clearly points out its meaning, "after that," "afterwards," "from," or "of, that," "coming from that." In the same sense is used the English word "then." Hence we say, "What then?" "What of that?" "Quid tum postea?" *Ter.*

CENSUS.

The *Census* was instituted by Servius Tullius, who ordered the people to deliver upon oath a list of their names, as also of their wives, children, freedmen, and slaves, specifying their ages, with the class and century to which they belonged, the quarter of the city where they lived, and containing an estimate of all their property. The punishment for disobedience was scourging, with slavery and confiscation of goods. The *census* was at first taken by the kings, and afterwards by the consuls; the frequent absence, however, of the two chief magistrates in the prosecution of foreign wars, rendered it necessary, in the year of the city 310, to appoint a

proper officer for this purpose, who was called *Censor*. Livy informs us, that when Servius Tullius instituted the *census*, he divided the people into six classes. The first consisted of those, whose fortune was equal to 100,000 *asses*, or pounds of brass; and was subdivided into ninety-eight centuries, eighteen of which were composed of knights. The second consisted of those whose fortune was equivalent to 75,000 *asses*, and was subdivided into twenty centuries. The third, of those, who had 50,000 *asses*, subdivided also into twenty centuries. The fourth consisted of the same number of centuries; and their estates were 25,000 *asses* each. The fifth was divided into thirty centuries, and consisted of those, who had 11,000 *asses*. The sixth class, far the most numerous, comprised the rest of the people, and formed only one century. To the first class were attached two centuries of mechanics, for making and carrying the military engines.

Those who belonged to the first class were named "Classici;" hence the phrase "Classici auctores," for writers of the first rank: those belonging to the other classes were said to be, "Infra classem." Those of the lowest class, who had no fortune, were termed "Capite censi," "rated by the head." The expression for taking this review, or list of the people, was "Censum agere," *vel* "Censum habere;" and the citizens were said to be "Censeri modum agri, mancipia, pecunias," &c., *sciz.* "secundum pecunias," that is, to be rated at a certain quantity of land, or certain number of slaves, &c. And when a citizen made his return of property, he was said, "Profiteri," "In censum deferre." The *Census* was generally taken at the end of every five years, and when it was finished, a purifying sacrifice was offered, (*sacrificium lustrale*,) named *Suovetaurilia*, a sow, a sheep, and a bull being slain on the occasion. This ceremony was called *Condere lustrum*. "Idque conditum lustrum ap-

pellatum, quia is censendo finis factus est." *Liv.* Hence *lustrum* denotes a period of five years.

PONTIFICES.

The office of *Pontiff* was instituted by Numa. The first, who was invested with this dignity, was Numa Marcius; and, as Livy mentions no person associated with him, it is probable, that he alone held the office. In process of time, a college was formed, consisting of four members, chosen from among the patricians; and in the year 454, the number was doubled, four more being added from among the plebeians. The president of the college was named "Pontifex Maximus."

The office of the *Pontifices* was, 1. To prescribe and explain the proper manner, in which all religious rites should be observed. 2. It was incumbent on them to superintend the conduct of the inferior priests, to attend particularly to the sacred fire of Vesta, and to punish any of the Vestals, who had been convicted of a crime. 3. They were bound to assist in all public and solemn acts, in which religion was concerned, such as the dedication of temples, the consecration of altars, the pronouncement of vows, and all public supplications to the Gods.

TRIBUNUS PLEBIS.

The tribunes of the people were created in the 260th year of the city. They were chosen from the plebeians; and were appointed for the purpose of protecting the common people against the tyranny of the patricians. Their persons were, therefore, declared inviolable (*sacro-sancti*). At first only two were appointed, and Livy tells us, that these created to themselves three colleagues. At last ten were chosen. This continued afterwards to be the legitimate number. They were each attended by a "Viator," or serjeant, and were invested with authority to apprehend the person of an offender. At first they

were not dignified with the appellation of "Magistratus;" and their power seems originally to have been purely defensive. They were not permitted to be absent from home a single night, unless on the "Feriæ Latinæ," and their doors were not only open in the day-time, but also in the night, for hearing the complaints of the people. Their political authority was at first, as has just now been remarked, purely negative or defensive, extending solely to the right of preventing any law injurious to the interests of the common people. This right was called "Jus intercedendi," which the tribune exercised by the formal expression "Veto." And by the Icilian law, introduced by Icilius, the Tribune, in the year 261, it was enacted that no person should dare to interrupt a tribune of the people in any of his harangues, under the penalty of a fine, at the discretion of the tribune, and of capital punishment, if the fine was not paid. This law laid the foundation of a power, which, in process of time, threatened destruction to every other authority. For their persons being declared inviolable, under the heavy penalty of execration, and confiscation of goods, and invested, as they were, with a right to say publicly, whatever they pleased, supported also by the plebeians on every occasion, they at last arrived at that degree of arrogance, that they even dared to commit the consuls to prison. The plebeians also, protected as they were by the tribunes, to whom they never failed to appeal from the decrees of the magistrates, claimed to themselves the right of holding those offices, which constitutionally belonged to the patricians, such as the dictatorship, the consulate, the censorship, and the command of armies. Hence Cicero says, "Tribunorum potestas mihi pestifera videtur, quippe quæ in seditione, et ad seditionem nata sit." *Cic. de Leg. iii.* Sylla, indeed, abridged their authority; but the restrictions which he imposed upon them, were, soon after his death, completely removed. In addition to the right of

opposing a new law, they claimed the privilege of sitting in judgment, and making decrees, *Edicta* or *Decreta*. They assumed authority to hold the *Comitia Tributa*, and to make laws for the whole of the people. These enactments, they called *plebiscita*. They assumed the right of holding the senate, of making motions, and of preventing the consuls from speaking beyond a limited time. In their own assemblies no one was allowed to speak, but with their permission. Hence the phrase, *concionem dare*, “to grant leave to harangue,” *concionem habere*, “to hold an assembly,” or “to make a speech.”

ÆDILIS.

Dionysius Halicarnasseus informs us, that soon after the tribunes were created, the commons prevailed on the senate to grant them the privilege of choosing annually, from their own body, two officers to assist the tribunes in the discharge of their duty, and that these officers were called “Ædiles,” because on them particularly devolved the care of all the public edifices. Besides the duty here mentioned, it was their business to attend on the tribunes of the people, to judge some inferior causes by deputation, to inspect whatever was exposed to sale in the Forum, to take care not only that the provisions in the markets were of good quality, but that the weights and measures were of the legal standard, having authority to break them, if they were false, and fine the offender; to restrain the avarice of usurers, to limit the expense of funerals, and to punish insolent or petulant language. When they administered justice, they sat on benches (*subsellia*) like the tribunes, and their persons were deemed “*Sacrosancti*.”

In the year 389, two more Ædiles were chosen from the patricians, called “Ædiles Curules,” because they had the honour of using the “*Sella curulis*.” They were dignified with the “*Jus imaginum*,” and wore the “*Toga*

prætexta." Though they were created chiefly for the purpose of superintending the public games and amusements, it was their province also to take care of the public corn, to inspect and repair public edifices, to attend to the public roads and bridges, to compel the proprietors of houses to keep them in a proper state of repair, to prevent all nuisances in the streets, and to judge in all cases relating to the sale of estates.—They were at first chosen from the patricians; but, afterwards, in consequence of the complaints of the commons, they were elected alternately from the patricians and plebeians, and at last from both indifferently.

QUÆSTOR.

The Quæstors, according to Tacitus, were instituted by the kings. Plutarch says, that two quæstors were created from the patricians, soon after the expulsion of Tarquin, to manage the treasury according to a law made by Poplicola. They derived their name *a quærêndo*, that is, from seeking, or collecting the public revenues. At first there were only two; but in the 332d year of the city, the number was doubled, and from this time the quæstorship was open to the plebeians, as well as to the patricians. Of these, two always attended the consuls in time of war, for the purpose of paying the armies, and selling the plunder, and were named "*Quæstores peregrini.*" The others, who remained at home, were called "*Quæstores urbani.*" This number continued till the entire conquest of Italy, when four more were added, who resided in the provinces with the proconsuls and prætors, for the purpose of regulating and collecting the taxes and customs. The quæstorship is termed by Cicero, "*Primus gradus honoris,*" "The first step of honour," this being the first and lowest office, which could entitle a person to be admitted into the senate.

EXERCISE.

“ But no plebeian, you will say, has been made consul, since the kings were banished. What of that? Must nothing new be instituted? Many things have not yet been done in an infant state; and, because they have not yet been done, ought they, therefore, never to be done, though they should be ever so useful? In the reign of Romulus, there were no priests, no augurs; but they were instituted by Numa Pompilius. There was no *census*, no distribution into classes and centuries; they were appointed by Servius Tullius. There was a time, when there were no consuls: they were created, when the kings were banished. There had existed neither the authority, nor the name of dictator; it originated with the senators. There were no tribunes of the people, no *ædiles*, no *quæstors*; a law was enacted for their appointment. Within these ten years, we have both created *decemvirs* for compiling a body of laws, and we have annulled them.”

OBSERVATIONS.

SACERDOTIUM.

PONTIFICATUS.

The former is the generic, the latter the specific term. The former is applicable to every department of the sacred ministry; the latter to the pontificate, or high priesthood only. Every *pontifex* was *sacerdos*; but not every *sacerdos*, *pontifex*.

CONTUMELIA.

INJURIA.

These words are correctly defined by Noltenius, “ *Contumelia* gravior est, quam *injuria*. Nam *contumelia* dignitatem alterius atterit et minuit, et in contemptionem viros bonos adducere studet—*injuria* lædit tantummodo famam, vel damnum infert, aut injuste agit. Hinc est, quod *contumelia* tanquam verbum aliquod gravius apud bonos scriptores *injuriæ*, in verborum collocatione, postponatur.” —“ *Injuriis* contumeliisque concitatus.” *Sall.*—“ *Cum* maximis *injuriis*, contumeliisque.” *Cic.* Hence also the

expression, "Facile patior injuriam, si est vacua a contumelia." *Pacuv. apud Non.* v. 12, "I can easily bear an injury, if not accompanied with an affront, or an indignity."

EXSILIUM.

RELEGATIO.

DEPORTATIO.

Exsilium (i. e. e solo) denotes simply a removal from one's native soil, not necessarily implying either of the two accessory ideas, "compulsion," or "disgrace." "Quid est enim exsul? Ipsum per se nomen calamitatis, non turpitudinis. Quando igitur est turpe? Revera quando est pœna peccati, opinione autem hominum, si est pœna damnati." *Cic.*

The banishment implied by *exsilium* may be either voluntary or involuntary. "Egredere ex urbe, Catilina, atque in exsilium proficiscere." *Cic.* Here the banishment is supposed to be voluntary. It may be regarded also, perhaps, as a voluntary act on the part of a citizen, when, in order to evade the payment of a fine, he banishes himself from his native country. "In colonias Latinas sæpe nostri cives aut sua voluntate, aut legis multa profecti sunt; quam multam si sufferre voluissent, tamen manere in civitate potuissent." *Cic.*

The banishment expressed by *exsilium* was compulsory, when it took place, in consequence of the sentence *Interdictio aqua et igni*—for, being deprived of all the necessities of life in his native country, the individual had no alternative, but to go into exile. A person banished by a legal sentence, or who chose to exile himself, to escape punishment, forfeited, but not irrecoverably, all the rights of citizenship. It would appear, however, that he was allowed to retain part of his property. This opinion at least is somewhat probable, from the two following circumstances:—1st. He was expressly prohibited by law from making a will. This prohibition would have been superfluous, if he had possessed no property to bequeath.

2dly. We find Seneca complaining of the vast riches, which the exiles of his time carried with them into banishment. "Eo temporum prolapsa est luxuria, ut majus viaticum exulum sit, quam olim patrimonium divitum." *Sen.* The exile was likewise frequently permitted to choose his place of residence.

It would seem also, that those who were not compelled to exile themselves by the sentence *Interdictio aqua et igni*, might, even after their banishment, retain the rank of senator. "Ne tum quidem, cum aberam, negare poteras, me esse senatorem. Ubi enim tuleras, ut mihi aqua et igni interdiceretur? Ubi cavisti, ne meo me loco censor in senatum legeret." *Cic.*

Deportatio differs from *exsilium* in implying uniformly that the banishment is involuntary, that the rights of citizenship are *irrecoverably* forfeited, and that the property of the individual, unless secured to him by an express clause in the sentence, is confiscated. The place also of his exile was not left to his own choice; and was generally some rocky or barren island.

Relegatio agrees with *deportatio*, and differs from *exsilium* in denoting, that the banishment is always involuntary. It did not, however, exclude the individual from the rights of citizenship, and allowed him the entire possession of his property. He was permitted also to bequeath it by will. While *deportatio* implied a fixed residence, to which the exile was to be confined, *relegatio* rather referred to certain territories from which he was excluded.

The mildness of *relegatio*, as leaving the exile in the full possession of all his rights and property, is contrasted with the severity of *exsilium*, by Ovid, in the two following passages: "Quippe *relegatus*, non *exsul* dicor in illo; Parcaque fortunæ sunt data verba meæ." *Ov.* "Ipse *relegati*, non *exsulis* utitur in me, Nomine." *Ib.*

DUBITARE.

The verb *dubitare* (ex *duo* et obs. *bitere*, “to go,” as if the mind went two ways) denotes suspension between two opinions, affirmative and negative. It is accordingly followed by the infinitive assertively, as “*Nec dubito te teneri.*” *Plin.* *Credo te teneri.*—I doubt not, or I believe, that you are kept; by *quin* for *quod non*, negatively, as, “*Haud dubito, quin Troja peritura sit.*” *Cic.* *Non credo, Trojam haud perituram esse.* Suspensively by *Utrum*, *An*, *Anne*, as *Dubito an venturus sit*, that is, *Incertus sum*. The first of these phraseologies, in which the infinitive is used, occurs but rarely.—*Non dubito quin*, and *dubito an*, occur frequently.—The tense following *quin*, which must be in the subjunctive mood, is subject to the same rule, as has been already given for *ut*, *ne*, *cur*, &c.

It must be remembered, that *should* is often a sign of the present of the infinitive, and *should have*, of the preterite. “What can be a more severe punishment, than that a freeman should be sold as a slave?” *Ecquid supplicium gravius, quam hominem liberum pro servo vendi esse potest?* that is, “for a freeman to be sold,” where *vendi*, with the accusative before it, supplies the place of a nominative after the verb, as *supplicium* is the nominative before it, both referring to the same thing. In such examples, the subjunctive mood, with *ut*, is frequently used instead of the infinitive, especially after a comparative degree—thus, *Quam ut vendatur*, or *Venum eat*.

It has been observed, that though we say, in English, “all of you,” or “you all,” the latter is the only form admissible in Latin. The same observation is applicable to the word *most*—thus, we say, in English, “most of us,” “most of you;” but the Latin idiom is “we most,” “ye most,”—“Most of us are bereft of our country, but all of us of character and fortune,” “*Plerique patria, sed*

omnes fama atque fortunis expertes *sumus*." *Sall.* So also with other partitives—thus, "Some of you might have looked to others for subsistence." "*Potuistis nonnulli alienas opes expectare*." *Sall.* The greatest part of us poets are deceived, "*Maxima pars vatum decipimur*." *Hor.* When the subjects of discourse are not by the speaker associated with himself, by the pronoun *we* or *us*, or are not the persons addressed, but are the persons spoken of, whether present or absent, the partitive, and not the pronoun, becomes the nominative to the verb—thus, "*Plerique eorum, qui ante me sententias dixerunt,—casum reipublicæ miserati sunt*." *Sall.*

"To do all, but," is elegantly expressed in Latin by *Tantum non*. *Me vehementer affligunt, et tantum non necant*, "They do all, but kill me." The expression is equivalent to *Hoc solum deest*, and is nearly, though not precisely, as has been supposed, of the same import, as *fere, propemodum*, for which it may, in many cases, be substituted.

EXERCISE.

"Where is the man, who doubts, but in a city built to last for ever, and increasing to an immense extent, new authorities, new priesthoods, new privileges will be instituted? This very law, that patricians should not intermarry with plebeians, was it not enacted within these few years, with the greatest detriment to the republic, and the highest injustice to the people? Can there be a greater, or more notorious insult, than that a part of the state, as if polluted, should be reckoned unworthy of intermarrying with the other? What else is this, than to suffer expulsion and banishment, within the same walls? They are afraid of our intermingling with them by affinity, or relationship. They do all, but tell us, that we are unworthy of the Roman name. What! If this pollutes your nobility, which most of you have, not by birth or blood, but by adoption into the senate, either as chosen by the kings, or by a decree of the people, could ye not preserve this nobility uncorrupted by

private resolutions of your own, yourselves abstaining from plebeian connections, and prohibiting your daughters and sisters from marrying any but patricians?"

OBSERVATIONS.

WOULD.

WOULD HAVE.

It has been already observed, that *would*, *might*, *could*, *should*, when used contingently, or interrogatively, and not absolutely, must be rendered by the potential mood. It may be useful now to remark, that the conditionality of the action is frequently not expressed, but implied. When Cicero says, "If I had left him, malicious men would say," "*Si reliquissem, iniqui dicerent*," *Ep. Fam.*, the latter clause expresses a contingent fact, dependent on the preceding conditional clause. "*Quamobrem uteretur eadem confessione T. Annius, qua Nasica, qua Opimius*," *Cic.* "Milo, therefore, would make the confession." Here there is no condition or hypothesis expressed; but it is evidently implied; for Cicero is arguing on the supposition, that Milo had actually killed Clodius. In the following exercise, when Canuleius says, "Nobody would offer violence," the condition is implied, "if you should be disinclined to give your daughters to us in marriage." The same observation is applicable to the present tense. "*Quid facias talem sortitus, Pontice, servum?*" *Juv.* "What would you do, having, or if you had, such a slave?"

Where the meaning is emphatic, absolute, or independent, the verb *volo* must be employed, as "Here I dwell; for Orcus would not receive me," "*Hic habito; nam me recipere Orcus noluit*," *Plaut.* "*Volui uxorem ducere*," *Ter.* "I would have taken her as a wife," or "I was willing to take her." "*Volui Chalinum, si domi esset, mittere tecum obsonatum*," *Plaut.* Here the meaning of *volui* is emphatic and absolute; for though the sending

depended on his being at home, the determination was not dependent. *Missem* would have expressed merely a future event contingently. The same observation is applicable to *may, might, can, could, shall, should*.

It has been said by some grammarians, that *nostrum* and *vestrum*, the genitive plural of *ego* and *tu*, are used only after partitives, comparatives, superlatives, interrogatives, and some numerals, *nostri* and *vestri* being used in all other instances. This rule is not strictly correct. *Nostrum* and *vestrum* are used, though not under the government of any of the classes of words now mentioned. "Habe mei rationem; habe tu nostrum." *Cic.* It would be more correct to say, that *nostri* and *vestri* are not used after partitives, comparatives, &c.

Conferre is often used by ellipsis for *conferre consilia*, "To take counsel together," or in common phrase "To lay their heads together." "Conferunt consilia adolescentes." *Ter.* Here we have the full expression, "Coram inter nos conferemus." *Cic.* for *conferemus consilia*.

EXERCISE.

"No plebeian would offer violence to the daughter of a patrician; this libidinous exploit belongs exclusively to the patricians themselves. No person would have been forced by us to enter into a nuptial contract against his will. But that this should be prohibited, and the intermarriage of patricians and plebeians be declared void by law, is indeed an egregious insult to the commons. Why do ye not concert measures, to prevent the intermarriage of rich and poor? It has been at all times, and in all places, left to the exercise of private discretion to determine, into what family a woman might be suitably married; and from what family a man should choose a wife. This freedom of choice you prohibited by the enactment of a superlatively insulting law, framed, it would seem, to make a schism in the state, and to destroy the unity of the political body."

OBSERVATIONS.

QUIN.

CUR NON.

It has been already observed, that *quin*, "but," is used for *qui*, *quæ*, *quod non*, as "Nemo est, quin existimet," *Cic.* "There is no one, but thinks," that is, "Nemo est, qui non existimet," "who does not think." It is also used for *Quid* or *Cur non*, as "Quin conscendimus equos?" *Liv.* "Why do we not mount our horses?"—"Quum in altera re causæ nihil esset, quin secus judicaret ipse de se," *Cic.*, that is, *cur non judicaret*, "Why he should not judge." When used interrogatively, it implies some degree of impatience, and has the force of an exhortation or command; it is, therefore, joined to the imperative, as well as the indicative mood. When it follows a negative, and is used for *qui*, *quæ*, *quod non*, it is joined with the subjunctive mood, agreeably to the general rule, which has been already given for the relative, when it is preceded by a negative term. When taken for *Cur non*, or *Quid non* indefinitely, or for *quod*, the conjunction, with the negative, it governs the subjunctive mood.

But it is necessary to observe, that though *quin* is frequently used for *quid non*, they are not to be considered as in all cases perfectly synonymous.—*Quin* is used, as has been just now observed, with the imperative and also with the indicative mood, when we encourage or desire a person to act, thus; "Quin abis?" *Ter.* "Why don't you go away?" is nearly equivalent to *Abi*, or *Abeas*, "Go away."—"Quin conscendimus equos?" *Liv.* i. 57. "Why do we not mount our horses?" or "let us mount." "Quin expergiscimini?" *Sall. B. C.* "Why do ye not awake?" It is also used, when we gravely chide, or censure, a person for not doing, as "Quin continetis vocem indicem stultitiæ vestræ?" *Cic.* "Why do ye not hold your

tongue?"—"Quin occidisti?" *Plaut. Rud.* iii. 6. 3. "Why did you not kill him?"

Quin then implies either encouragement, or command to do, or it chides for not doing, the thing spoken of. But it is not, I believe, used like *cur non*, either simply to seek information, or to advise ironically to any mode of action. If we say, "Why do you not write?" meaning, "I want to know, why you do not write," we cannot say, *Quin scribis?* but *Quare* non scribis?* The former would signify, either an exhortation to write, or a reproof for not writing. In the following exercise, when Canuleius says, "Why do ye not make a law, that a plebeian shall not travel the same road with a patrician?" the expression is ironical. It does not denote any desire, or encouragement on his part, that such a law should be enacted. It must be rendered therefore, by *Cur non?* *Quin sancitis* would signify an exhortation to make such a law, or reprehension for not having made it. In short, *quin* implies a desire on the part of the speaker, that the thing spoken of should be done: *cur non* does not necessarily imply this; but, on the contrary, sometimes denotes the reverse.

CONVIVIVUM.

EPULUM.

EPULÆ.

These words may be thus distinguished. *Convivium* is a common domestic repast: *Epulum* a religious or public feast given to the people: *Epulæ* a sumptuous banquet given by a private individual to such, as he chose to invite. "Ita enim illud epulum est funebre, ut munus sit funeris; epulæ quidem ipsæ dignitatis." *Cic.* As *convivium* signified a meal, or banquet at a regular and seasonable hour,

* *Cur* and *Quare* have been thus distinguished: *Cur* simply asks a question, but does not imply, that an answer is required. *Quare* proposes a question, which requires an answer. *Dumesnil.* *Cur?* Why? *Quare?* For what reason?

comissatio denoted "a junketing, or revelling after supper," "a feasting at unseasonable hours." Suetonius, speaking of the emperor Vitellius, says, "*Luxuriæ, sævitæque deditus, epulas trifariam semper, interdum quadrifariam, dispertiebat, in jentacula, et prandia, et cœnas, comissationesque.*"

EXERCISE.

"Why do ye not enact, that a plebeian shall not live in the same neighbourhood with a patrician? that he shall not travel the same road? that he shall not be present at the same entertainment? that he shall not appear in the same forum? For what difference is there between this intercourse, and the intermarriage of patricians and plebeians? What privilege, I should like to know, is changed? the children surely follow the rank of their fathers, whether they be patricians or plebeians. In short, it is evident, that by desiring the right of intermarrying with you, we have nothing in view, but that we be accounted in the number of men, and of citizens; nor have you, on the other hand, any reason for contesting the point, unless it be a gratification to you to contend with us, for the sole purpose of loading us with contumely and disgrace."

OBSERVATIONS.

IMPERIUM.

Imperium, as opposed to *Magistratus*, or *Potestas*, denotes military power or authority. "*Verum ex his magistratus et imperia, postremo omnis cura rerum publicarum, minime mihi hac tempestate cupiunda videntur.*" *Sall.* "*Si hoc fieri possit, ut quisquam nullis comitiis imperium, aut potestatem assequi possit.*" *Cic.*

Imperium, as opposed to *Dominatio*, implies a legally constituted authority, or sovereignty. It may be arbitrary, or despotic, but it is not tyrannical. *Dominatio* denotes tyrannic sway, or the domineering government of a tyrant. "*Ubi regium imperium, quod initio conservandæ*

DOMINATIO.

libertatis, atque augendæ reipublicæ fuerat, in superbiam dominationemque convertit." *Sall.*

TRIBUS.

Romulus, after he admitted the Sabines into the city, divided the people into three tribes, called, "Ramnenses," "Tatienses," and "Luceres." Under these three designations they continued, till the reign of Servius Tullius, who divided the city into four parts, or tribes, the first of which was named "Palatina," the second "Suburrana," the third "Collina," and the fourth "Esquilina." He likewise divided the country or lands, belonging to Rome, into several departments, of which the original number is not clearly ascertained. These were called "Tribus Rusticæ," and were more respectable than the "Tribus Urbanæ," agriculture being considered a more honourable occupation, than any mechanical employment.

When Servius Tullius divided the people into six classes, and 191, or, according to some, 193 centuries, he ordained that, at the Comitia, or public assemblies, the votes should be numbered by the centuries; and by assigning to the first class ninety-eight centuries, he in fact threw the whole power into the hands of the richest citizens. For if the first class was unanimous, the subject in question was determined; and if the centuries of that class were divided, it seldom happened that the vote went beyond the second class. In consequence of this arrangement, the centuries of the four inferior classes were seldom, or never, admitted to vote. (See *Liv.* i. 44.) The commons, when they obtained their freedom, and began to assert their proper rank in the state, succeeded in partly correcting this iniquitous system; and a law was enacted that the century, which should have the privilege of voting first, should be chosen by lot. The century on which the lot fell, was called "Centuria Prærogativa." After the institution of the thirty-five tribes, it was also

enacted, that a tribe should be chosen by lot, out of which the prerogative century should be elected, and this tribe was named "*Tribus Prærogativa*." The other tribes and centuries followed, according to the order of their classes, and were called "*Jure vocatæ*."

This alteration in the mode of giving their suffrages, imparted to the centuries of the four inferior classes, a chance, proportioned to their numbers, of being, one or other of them, the first to vote. And such influence did the example of the "*Centuria Prærogativa*" possess in determining the question, that the other centuries rarely, or never, dissented from their decision. Hence the term *prærogativa* is frequently used to denote a favourable omen, or auspicious intimation of some future good. "*Supplicatio est prærogativa triumphi*." *Cic.* "*Una centuria prærogativa tantum habet auctoritatis, ut nemo unquam prior eam tulerit, quin renunciatus sit*."

The *Comitia Tributa* were held for the election of magistrates, the enacting of laws, and public trials. At these were chosen the inferior magistrates, the tribunes of the people, the *Ædiles*, *Quæstors*, *Proconsuls*, *Proprætors*, and, in latter ages, the *Pontifex Maximus*, with the augurs and heralds.—The superior magistrates, as *Consuls*, *Prætors*, *Dictators*, were chosen at the *Comitia Centuriata*. Capital trials also were confined to the *Comitia Centuriata*.

The *Comitia Tributa*, for electing tribunes and plebeian *ædiles*, were held by one of the tribunes; but for enacting laws, and for public trials, they were held by the consuls. At the *Comitia Tributa*, every person was entitled to vote, who was a Roman citizen, whether he resided at Rome, or in the country; and all the votes were of equal authority. Hence the patricians rarely attended, their numbers bearing no proportion to the great body of the commons,

EXERCISE.

“ To conclude ; whether is the supreme power lodged in your hands, or in those of the people ? When we banished the kings, was a despotic power purchased for you, or an equal share of freedom for all ? The Roman people ought to possess the liberty of desiring the enactment of a law, if they please. Will you, as soon as any bill shall be promulgated, order an army to be levied by way of punishment ? And when I, by virtue of my office, as tribune, begin to summon the tribes to vote, will you, as consul, oblige the youth to take the military oath, and lead them to the field ? Shall you threaten the people, threaten the tribune ? Have ye not twice already experienced what those threats, opposed to the unanimity of the commons, availed ? You did not, forsooth, come to a rupture with us, because you wished our safety to be consulted ; or rather, was not this the reason, there was no battle, because the party, which was the stronger, was also the more moderate ? ”

OBSERVATIONS.

TENTARE.

EXPERIRI.

Tentare properly denotes “ to try by the sense of touch, any substance, with a view to discover its qualities.” — “ Cum exprimit omnia perspicue, ut res dicta prope manu tentari possit.” *Auct. ad Her.* “ Nec ullum hoc frigidius flumen attigi, cum ad multa accesserim, ut vix pede tentare id possim.” *Cic.* This is the strict and proper meaning of the verb. In its more enlarged acceptation, it denotes, to try with a view to discover the qualities of any substance, by any of the senses ; and metaphorically, to try to find out the feelings, or sentiments of the mind. It denotes, therefore, “ to feel,” “ to sound,” “ to sift,” “ to probe,” in order to discover the qualities of an object.

Experiri denotes “ to try, by bringing the question to the test of experiment ; ” as the verbal noun, *Experimentum*, signifies, “ trial,” “ experience,” or “ proof ; ” thus

Dare experimentum, is, "to give proof." Of these *tentare* is the generic, and *experiri* the specific term, the former expressing, to try in general, the latter always referring to experimental proof, in order to ascertain, not the qualities only, but also the properties and effects of any thing. Hence we have the expression, "*Tentare experientia.*" *Varro de Re Rust.* The former is not always accompanied with the knowledge desired, or with a discovery of the nature of the subject; and, accordingly, it often signifies merely to attempt, whether successfully, or unsuccessfully. The latter reduces the question to a certainty, and ascertains the qualities and properties of the subject. Hence, says Pliny, "*Probabitur experimento.*" *Panegy.* "*Animos vestros tentabunt; vires non experientur.*" "They will try any means to discover your sentiments; but they will never put your strength to the proof."

CONSORTIUM.

SOCIETAS.

Between these terms there exists the same difference as between *consors* and *socius*. "*Consortes conjungit fortuna eadem; socios labor idem,*" is the distinction given by Noltenius and Popma. It is not, however, universally observed, the terms being often used indiscriminately.

FAMA.

RUMOR.

Some critics have maintained, that these two words are, in every respect, synonymous. Others, entirely misapprehending a passage in Quintilian, (lib. 5. 3.,) explain *fama*, as denoting a common, or generally prevalent report; and *rumor*, a report, resting on no certain authority. Hill, when he defines these terms, quotes, as the definition of Popma, what is, in fact, not Popma's, but Quintilian's words misinterpreted.

Rumor implies a report circulated in common conversation, either openly, or secretly, respecting a recent

occurrence ; *fama*, a prevalent report publicly propagated, concerning either a recent, or an old event. If we consider them both as relating to the same subject, the former may be the cause of the latter ; but the latter cannot be the cause of the former. “ *Fama ex rumoribus nasci potest, sed non rumores ex fama.*”—*Rumores* are the individual communications of what is heard or seen ; *fama* is the aggregate effect. The former, though they may refer to one and the same subject, may be many in number ; the latter can be only one. It is the public expression of what is seen or heard. Hence we find *fama* always used in the singular number only, while *rumor* is used either as singular, or plural. When I said *always*, it should perhaps be observed, that, in some editions of Plautus, we find *fama* once used as a plural. (*Trin.* i. 2. 149.) Another lection, however, is given, unquestionably more correct, being more consonant not only with classic usage, but also with the wonted diction of Plautus himself. Seneca likewise quotes from a fragment of Sallust the phrase *petere famas*, but, at the same time, condemns it ; and censures Arruntius, who was a servile imitator of that historian’s peculiarities, for having adopted it. (See *Sen. Ep.* xiv.)

It may be necessary to caution the young reader against the belief, that *fama* corresponds to our word *fame*. While the latter is confined to a good sense, the former is used indifferently. “ *Summæ nobis crudelitatis in patriæ civiumque perniciæ fama subeunda est.*” *Cic.* iv. *in Cat.* Here it means “ infamy.”

It has been observed, that the conjunction *Si*, when used affirmatively for *As*, *Since*, or *Though*, is frequently joined with the indicative mood, thus, “ *Si non admittimur,*” *Liv.* iv. 3. “ *If,*” or “ *though we are not admitted.*” Though it is generally joined with the subjunctive mood, when used hypothetically, implying merely a supposition, and not a fact, we frequently find it in this

sense joined with the indicative—as “*Si aditus datur.*” *Liv. iv. 5.* “If access is, or should be, given.”

EXERCISE.

“Nor now, Romans, will there be any battle. These men will, indeed, try your spirit, but they will never essay your strength.

“Why should I say more, consuls? If, re-establishing the right of intermarriage on its ancient footing, you will at last restore union to the state; if you will permit the plebeians to unite with you, and their families to be joined with yours by the ties of domestic alliance; if you will grant to brave and active men access to political honours; and, which is the very essence of equal liberty, if we may in our turn rule, as well as obey, the annual magistrates, then, consuls, we are prepared to attend you in those wars, whether real or pretended. But, if any person shall debar us from these rights*, you may talk of wars, nay, exaggerate them, as much as you please; not a man will enrol himself; not a man will take up arms; not a man will fight for haughty lords, with whom he can neither participate in the honours of the state, nor be associated by the ties of matrimonial alliance.”

OBSERVATIONS.

MULIER.

FEMINA.

Mulier denotes “a woman,” or “a female of the human species”; *femina* is a generic term, and is applied to a

* The frequent occurrence of the word *right*, prompts me to notice a perversion of this term, which seems gaining ground in our language, and is found in compositions, from which even common sense alone should have served to exclude it. A right implies a just claim to some prerogative, immunity, or property conceived by the claimant to be for his benefit. This is its proper acceptation; yet we often find it in a sense, the very reverse. We should smile at a foreigner, who, in vindication of his innocence, should say, “I have no right to be imprisoned,” “I have no right to be condemned,” “I have no right to be hanged.” Is the perversion of the term less great, though not quite so ridiculous, when an Englishman, resisting an imposition says, “I have no

female, of whatever genus or species. “*Bestiæ aliæ mares, aliæ feminæ sunt.*” *Cic.* *Mulier* is sometimes opposed to *virgo*, and is used for *uxor*.

LABORIOSUS.

DIFFICILIS.

The latter of these words is opposed to *facilis*, and denotes “not easy,” “requiring more than common energies to accomplish.” *Laboriosus* denotes the exertion of corporeal or mental power, continued even to fatigue. “*Quod utrum ei laboriosius, an gloriosius, fuerit, difficile fuit judicare.*” *Nep.* The epithets here could not be interchanged without altering the sense. To judge was simply not easy; the conduct of Atticus was laborious and fatiguing. “*Difficile est tacere, cum doleas.*” *Cic.* Silence being difficult, but not laborious, the term *laboriosus* would be inadmissible. “*Jus laboriosissime et severissime dicit.*” *Suet.* It is not indicated, that the administration of justice was difficult, but that Cæsar devoted to it great labour and assiduity.

STUDIUM.

VOLUNTAS.

CURA.

Voluntas means “will,” or “inclination,” and in a special or favourable sense, “good will;” *cura*, that anxiety and that care, which may promote the end we have in view; *studium* rises higher, and denotes “zeal and ardor in the cause.” “*Studium,*” says Cicero, “*est animi assidua et right to pay this tax,*” “*I have no right to pay this penalty,*” “*I have no right to be forced to serve as constable*”? These phraseologies are absurd; they involve a contradiction. They presume a benefit, while they imply an injury. The correlative term to *right* on one side is *obligation* on the other. A creditor has a right to a just debt, and the debtor is under an obligation to pay it. Instead, therefore, of saying, “*I have no right to pay this tax,*” “*no right to be subjected to this penalty,*” the remonstrant ought to say, “*I am not bound,*” “*I am under no legal or moral obligation.*”

vehemens ad aliquam rem applicata, magna cum voluntate, occupatio." *Cic.*

Præstare is thus construed. *Præstare vicem*, "to perform the duty;" *Præstare se virum*, "to show himself a man;" *Præstare alicui, vel aliquem virtute*, "to excel any one in virtue;" *Præstabo eum facturum*, "I will become bound, that he will do it;" *Præstare aliquem*, "to become answerable for any one," "to engage for his conduct." "Eos, quos tibi comites et adiutores negotiorum publicorum dedit ipsa respublica, duntaxat finibus his præstabis, quos ante præscripsi." *Cic. Ep. ad Q. Frat. i. 1.* "You will undertake to be responsible for your attendants, &c., but within those limits, which I have prescribed." *Præstare dictum vel factum*, "to become accountable for what one says, or does." "Horum non modo facta, sed etiam dicta omnia, præstanda nobis sunt." *Cic. ib.* *Præstat emori*, "It is better to die." *Præstare alicui silentium, benevolentiam*, "to afford silence," "to show good will, to any one."

If a desire or command be implied, though not expressed by any appropriate verb, the particle *ut*, must be used.

EXERCISE.

It creates in my mind no surprise, that you feel obliged by my services; for I well knew, and have on all occasions declared, that no man ever possessed so grateful a heart. You have accordingly not only acknowledged, but also most amply returned, my good offices; and this is a reason why you shall experience in me the same friendly zeal, and the same good will towards you, in all the rest of your concerns. In reference to your recommendation of that excellent woman, your wife, to my protection, I immediately, on the receipt of your last letter, desired our friend Sura to acquaint her, in my own words, that, if in any instance she had occasion for my services, I hoped, she would let me know; and that no zeal or attention should be wanting on my part, in effecting all her wishes. This promise I shall fulfil, and if it should prove necessary, I will

wait upon her personally. I should like, notwithstanding, that you would beg her, by your own hand, not to consider any office as difficult, or below my character, in which I can render her any service. On your own account, there is no employment, in which I can be engaged, that I shall not think both easy and honourable. As to Dionysius, I entreat you to settle the affair with him, and any obligation you may come under to him, I will discharge. May a thousand plagues fall on the Dalmatians, who give you so much trouble; but I join with you in thinking they will soon be reduced to obedience, and as they have always been esteemed a warlike people, they will brighten the glory of your arms.

ADVENA,

PEREGRINUS.

HOSPES.

EXTERUS.

Advena denotes "a stranger, not a citizen," implying a person, who has come from another country. "Est e Corintho hic advena, anus paupercula." *Ter.* *Exterus* expresses "a stranger, or foreigner," and so far it is synonymous with *advena*; but they differ in this particular, namely, that while *advena* implies, as its composition imports, that the stranger has quitted his own, and come to reside in another country, in respect to which he is *advena*, *exterus* does not imply any change of place, but merely that he is a foreigner in relation to any other people, or "one not belonging to the same community,"—"one without the pale of their society." It has been defined to be, *alienus vel civitate, vel ditone, vel familia, vel collegio.* *Peregrinus* is "a stranger, or traveller;" *quicumque extra provinciam suam proficiscitur.* (*Facciolati.*) "*Peregrini omnes, qui a loco sui domicilii proficiscuntur; et specialiter peregrinus, qui civis Romanus non est.*" *Martin. Lex. Phil.* It agrees with *advena* in expressing a person, who has left his home. "Non hospites, sed peregrini atque advenæ nominabamur." *Cic.* But it differs from it in this, that *advena* denotes "a stranger who means to become a resident," whereas *peregrinus* means "a sojourner, or temporary dweller." *Facciolati* offers also another

distinction—" *Peregrinus* dicitur respectu loci, unde est ; *advena* loci, ad quem venit." *Hospes*, as denoting "a sojourner, or casual dweller," agrees with *peregrinus*, and differs from *advena* ; while, as signifying also the mode of his reception, *hospitio vel benigne acceptus*, it differs from both. This is evident from the passage already quoted from *Cicero*. *Ignotus* means "a stranger, or one with whom we are not acquainted."

Subornare signifies "privily to prepare, equip, or instruct." Schorus condemns the use of this verb, as applied to the subornation of false witnesses ; but in this acceptation it is found in *Cicero*, *Curtius*, and *Pliny*. "Falsum subornare testem." *Cic. pro Roscio*. (Vid. *Schor. in Appono*.)

We say, in English, "He acted imprudently, to provoke so powerful a man as you," signifying, that the person addressed was the person provoked. But we must be careful to avoid saying in Latin, *Imprudenter fecit, qui lacesseret tam potentem virum, quam tu es* : for this might signify, "He acted imprudently, in provoking as powerful a man, as you are ;" implying, that the person addressed was not the person provoked, but one, as powerful as he. The correct expression would be, *qui lacesseret te tam potentem virum*. This form of expression excludes the possibility of misconception.

FUNUS.

EXEQUIÆ.

Funus is, strictly, nothing more than "the carrying out," *corporis elatio*, and the "interment ;" *exequiæ* (qui vel quæ exsequuntur,) denotes "the train of attendants." "Clodii cadaver spoliatum imaginibus, *exequiis*, pompa, laudatione." *Cic.* "Funus innumeris *exequiis* comitatum." *Plin.* It is extended, to denote also the whole funereal pomp, *officium funebre, quod in funere exequimur*. *Funus* is negatively defined by *Cicero* to be, "Quo amici conveniunt, ad *exequias* cohonestanda."

EXERCISE.

When Solon had gone to Miletus, on a visit to Thales the philosopher, and was lodging at his house, he expressed some wonder, that Thales did not marry, and raise a family. The latter, at the time, made no reply; but a few days afterwards, he privately instructed a stranger to say, that he had just returned from Athens, which he had left ten days before. Solon inquired what news there were at Athens. The stranger, tutored what to tell, replied; "None, except the funeral of a young man, which was attended by the whole city; for he was, as I was told, the son of a person eminent for wisdom and virtue, who was then abroad on his travels." "What a miserable man!" said Solon. "But what was his name?" "I heard," said the stranger, "but it has escaped my recollection; all I remember is, that there was much talk of his wisdom and justice." Solon, whose apprehensions increased at every reply, was now much alarmed, and eagerly asked, if it was Solon. "It was," answered the stranger. The philosopher then began to beat his head, and say and do all such things as are usual to men in a transport of grief. Thales, smiling and taking him by the hand, said, "These things, which strike down so firm a man as Solon, have deterred me from marriage. But do not distress yourself; what you have heard is not true, your son lives."

OBSERVATIONS.

CORONA.

DIADEMA.

Corona is the generic, and *diadema* the specific term. *Diadema* est regis; *corona* etiam civium.

RERI.

OPINARI.

ARBITRARI.

Reri (a *res*) has been defined to be *Dicere in animo rem esse certam*, "To regard as a certain truth, or fact." Hence *ratus* means "confirmed," "established," "authentic." *Opinari* is, "To form an opinion," implying no certain knowledge. "Se non *opinari*, sed *scire*." *Cic.* "Sapiens nihil opinatur." *Cic.* "The wise man (of the Stoics) forms no opinion." *i. e.* "He never doubts," (*sarcasti-*

cally.) "Opinor, narras? non recte accipis: certa sunt."
Ter.

Arbitrari from *arbiter*, "a witness, or person present, when any thing is said or done," denoted originally, "To observe, or watch." "Huc et illuc potero, quid agant, arbitrarier." *Plaut.* Here it is evident, that the verb, connected as it is with the adverbs *huc* and *illuc*, implies motion, and is equivalent to *arbitere*, the obsolete verb, "To go," and *percipere*; or to *ire et observare*. Hence it came naturally to signify, "To form a judgment from a knowledge of facts;" and hence also, "To decide controversies on clear and equitable grounds." It is sometimes, however, used in the same sense with *opinari*, as in the following passage. *Ph.* "Civemne?" *Th.* "Arbitror; certum non scimus." *Ter.* It is distinguished from *veri* and *opinari* by these particulars; 1st, that, while they imply merely the entertainment of an opinion or conviction, *arbitrari* often denotes its expression. Hence is a second distinction, that *they* never are, and *this verb* occasionally is, employed, to signify a decision in a dispute, litigation, or controversy,—"*Alioquin nec rem arbitrabitur iudex mihi restitui.*" *Paul.* vi. 1. 35. This usage, however, was not known among the best authors, and seems to have been confined, as a technical term, to writers on law and jurisprudence. It is still further distinguished from *opinari*, as used to express a decided judgment, founded in things, which we know, *quæ comperta habemus, aut quæ ipsi vidimus*, as Cicero expresses it; whereas *opinari* implies some doubt, or uncertainty.

Macte, the vocative case of *mactus*, i. e. *magis auctus*, and, by an Atticism, put for the nominative, formed part of a solemn expression, used by the ancients, when they made an offering to the gods. Priscian informs us, that in the earliest ages, the Romans employed the nominative case, saying, *Mactus esto hoc vino, hoc porco.* See *Putsch.* p. 668. The vocative came afterwards into general use,

and was transferred from denoting a wish, that the Gods might be improved, or benefited, by the offerings presented to them, to signify the approbation of a person's conduct, and an encouragement to proceed in the same course. "Macte virtute esto." *Sen.* "Macte, hac pietate in patrem patriamque, T. Manli, esto." *Liv.* It sometimes is used absolutely, as "Macte, scribas," *Cic.*; sometimes with the genitive, the accusative, and the ablative. When used in the plural number, it admits the ablative only; "Macti virtute, milites Romani este." *Liv.* It is also used, as indeclinable, "Macte, ait, O nostrum genus." *Val.* "Juberem macte virtute esse." *Liv.* This is the only phraseology in Latin, in which the substantive verb has not the same case after it, as before it, the nouns referring to the same subject.

APTUS.

CONVENIENS.

IDONEUS.

Aptus from *apo* seu *connecto* means strictly "connected," or "conjoined." "Facilius apta dissolvere, quam dissipata connectere." *Cic.* "Nec vero histrionibus oratoribusque concedendum, ut iis hæc sint apta, nobis dissoluta." *Cic.* And, as things may be mutually connected, either naturally or artificially, *aptus* came to denote the aptitude of one thing to another, whether natural or artificial. *Idoneus* refers to what is naturally fit, proper, or right. *Conveniens* agrees with these in expressing the mutual aptitude of the subjects, *quæ inter se congruunt*, and moreover signifies *quod decorum est, vel consentaneum*, expressing a congruity resulting from nature, from art, or from established usage.

Aptus and *conveniens* differ from *idoneus*, in that the two former may express an adjustment of things among themselves, with no reference to any other subject; thus we find, "apta inter se." *Cic.* "Sibi convenientia finge." *Hor.* But *idoneus* always implies, though the idea is not always expressed, some end or purpose, for which the

subject is fit, proper or sufficient; *idoneus auctor*, "an author deserving credit," or "proper to be believed," *idoneus debitor*, "a debtor fit to be trusted," *locus ad instruendam aciem idoneus*, "fit for marshalling an army." But we cannot say *res inter se*, or *sibi idoneæ*, as we say, *res inter se convenientes*, or *aptæ*.

EXERCISE.

Alexander having received the city of Sidon on surrender, several circumstances induced the conqueror to think, that Strato, its king, was unworthy to retain the sceptre any longer. Hephæstion, therefore, received permission to name as sovereign, whomsoever of the Sidonians he should deem most deserving of that exalted station. Hephæstion had a few young friends of some note among their fellow citizens, to whom, one after another, he tendered the sceptre of the kingdom; but they all declined to accept it. Filled with admiration of the magnanimity which despised what others would aim at obtaining by fire and sword, "Go on," said he, "improving in virtue, ye, who have been the first to understand, how much more noble it is to contemn, than to accept a crown; but give me some fit person of the royal family, who will remember, that he holds a sceptre, which he received from you." They named accordingly one Abdalonymus, who was related, though remotely, to the royal family; but, by reason of poverty, was tilling a garden in the suburbs, for very scanty wages. Here they found him weeding his ground. Busily occupied in daily labour, he heard nothing of the din of war, which had shaken the whole of Asia.

OBSERVATIONS.

ILLUVIES.

SORDES.

SQUALOR.

The first of these words by its composition, *non lui, non lavari*, points out its proper meaning. Its primitive signification seems to have been "filth or uncleanness, occasioned by the neglect of ablution." It is opposed to *cultus*, or "attention to cleanliness in dress, or person."

"Cultus ex illuvie corpora varie movebat." *Liv.* When applied to water itself, it denoted *quasi inluere*, or *illuere*, the influx of filthy matter, *inundatio aquarum sordes convehentium*. "Illuvies aquarum principio rerum terras obrutas tenuit." *Justin.* Or, it signified water left in a stagnant state, "Zenobiam placida illuvie spirantem . . . advertere pastores." *Tac.* *Sordes* has a more extensive signification, being applicable to any accumulation of unclean, or offensive matter, from whatever cause, "Sordem urbis et fæcem." *Cic.* "Pleni oculi sordium qui erant, jam splendent mihi." *Plaut.* "Aurículas citharæ collecta sorde dolentes." *Hor.* In the two last of these passages, the term denotes excrementitious matter. *Illuvies*, and *sordes*, by continued negligence, become *squalor*, quasi, a *squama*, "a scurfy or scaly coating." "In corporibus incultis squamosisque, altâ congerie sordium, squalor appellatur." *A. Gellius*, ii. 6.

The reader will bear in mind, (p. 51,) that, though an independent substantive, with a participle, in English, is generally rendered by the ablative absolute in Latin, it is sometimes, with peculiar elegance and precision, put under the government of the verb, in the succeeding clause. "Bellum Demetrio infert, victumque vita pariter, ac regno spoliât." *Just.* This form of expression is far preferable to *eoque victo, eum . . . spoliât*. And here, it may be observed in passing, that there is an ambiguity, naturally accompanying the use of the passive participle in the ablative absolute, which classic authors have sometimes obviated by a departure from the usual arrangement. Thus, if we say, "Hercules, data dextra . . . ait," the expression does not perspicuously indicate, that it was Hercules, who gave his right hand. But, when Livy says, "Data Hercules dextra," i. 7., the meaning intended is clearly exhibited. Cæsar, in like manner, instead of writing "Cæsar, Orico recepto," writes "Recepto Cæsar Orico." *B. C.* iii. 2. The following phraseology of

Justin, is highly objectionable: "Perdiccas, bello Ariarathi illato, prælioque victo, nihil præmii præter vulnera et pericula, retulit." xiii. 6. If he had said, "Perdiccas, bello Ariarathi illato, prælio victus," &c., he would have expressed himself clearly and correctly.

Specimen means a "sample," "an instance," furnishing an evidence of quality, or character: *documentum*, a lesson, by which we learn any truth or fact, in any mode whatever.

Sufficere is thus construed. *Sufficere alicui arma*, "To supply any one with arms." *Sufficere aliquem*, "To substitute any one in room of another," or "to choose him in his stead." "C. Julius Censor decessit; in ejus locum M. Cornelius suffectus est." *Liv.* "Ne sufficiatur Consul, non timent." *Cic.* *Sufficere alicui*, "To be sufficient for any person, or any thing." "Cupiditati paucorum sufficere poterant." *Cic.*

CUPIDITAS.

CUPIDO.

DESIDERIUM.

The difference between *Cupere* and *Desiderare* having been already explained, it is necessary only to observe here that *cupiditas* is defined to be "vehementior affectus animi cupientis aliquid." In relation to *voluntas*, this definition is correct. It generally denotes, however, a less eagerness of desire, than *cupido*. "Cupiditas ex homine—cupido ex stulto nunquam tollitur, quod cupiditas pars quædam sit temperantior defluens ex cupidine." *Bas. Faber.* *Desiderium* means "the feeling of want," hence "a desire to have;" but it is generally confined to express "the desire of what is missing,"—"regret for some good absent, or lost." "Quis desiderio sit pudor, aut modus Tam cari capitis?" *Hor.* "What bounds to our regret, for the loss of so dear a man?"

REGIUS.

REGALIS.

The former strictly denotes, "what belongs to a king,"

the latter, "what befits the dignity of a king," thus "*Regalis sane, et digna Æacidarum gente sententia.*" *Cic. de Sen.* "An opinion worthy of a king."—"Regium nomen." *Liv.* "The name of king."—"Regius exercitus." *Cæs.* "The king's army."—"Regius pastor." *Cic.* "The king's shepherd." This distinction, however, is far from being uniformly observed. Curtius writes *regale solium*, for "a king's throne," and *regia supellex*, for "the king's furniture,"—in one and the same chapter. *lib. iv. cap. 1.* He afterwards writes "*regalis opulentia*," *lib. v. cap. 2*, to denote "opulence befitting a king." Ambiguity of terms should always be avoided; and where there are two distinct words, to express two distinct meanings, to use either in the sense of both, often occasions obscurity, and doubt.

EXERCISE.

Hayng saluted him king, one of them thus addressed him;—"Your filthy garments must now be exchanged for the apparel, which you see in my hands. Wash your body begrimed with dirt; assume the mind of a king; and take care, that the virtues of temperance and moderation accompany you into that condition, to which you are now exalted, and of which you proved yourself worthy. Moreover, when you shall be seated on the royal throne, invested with the power of life and death over all your subjects, see you forget not the state, in which you receive the crown." Abdalonymus at first regarded the whole of this affair as resembling a dream, and asked them, if they were sufficiently in their senses, to mock him in so wanton a manner. Upon their swearing to him, that they were serious, he was induced to believe them; and having cleaned his person, he put on the new apparel, and, accompanied by them, proceeded to the king. The latter, after having surveyed him for some time, said; "The form of your person is not at variance with the fame of your birth; but I should like to know, whether you bore your poverty with patience." "I wish," replied the other, "that I may be able to bear a crown with the same mind. These hands supplied my desires; and while I had nothing, yet nothing was wanting." This reply served as an

evidence to Alexander of his noble temper, and disposition ; he therefore not only gave him the whole of the royal furniture, but added to his dominion the country immediately adjoining the city.

OBSERVATIONS.

LEGATUS.

ORATOR.

These two words are frequently employed, as nearly synonymous, to express "A deputy sent with a message, or commission." The difference seems to be, that *Legatus* always denotes a person deputed by a sovereign, or a state, to transact some business of moment ; *Orator*, "a person sent to intercede, or mediate, in behalf of his employers." The distinction may, perhaps, be expressed thus, *Legatus est, qui ad mandata publica peragenda ; Orator, qui ad quidvis impetrandum, mittitur.* "Veientes pacem petitem oratores Romam mittunt." *Liv.* "Quibus territi malis, Colophonii oratores Samum—fidem prætoris, populique Romani implorantes, miserunt." *Liv.* *Legatus* being the generic, and *Orator* the special term, the former may be applied to any person deputed with a public commission, and may therefore, be used for *Orator* ; but the latter cannot always be employed for *Legatus*.—"Jamque oratores aderant ex urbe Latina." *Virg.* These are afterwards designated *Legati*.—"Legati responsa ferunt." *Virg.* The object of their mission was to intercede with Æneas, in order to obtain a truce.

PORTA.

JANUA.

"*Porta* differt a *fore*, *janua*, *ostio*, quæ ædium privatarum sunt." *Facc.* "Hic portas frangit ; at ille fores." *Ov.* "*Porta* murorum est munitionumque, atque castrorum ; *janua* parietis, ac domorum." *Isid.* The former then, denotes the gate of a city, camp, or fortified town ; the latter, of a dwelling house.

Fores is sometimes used to denote merely "the door

of the gate," or *valvæ*, "the folding doors." Hence the explanation given by some critics, "*Fores differt a porta, ut pars a toto.*" "*Priusquam fores portarum objicerentur.*" *Liv.*

INIRE.

INGREDI.

INTRARE.

INTROIRE.

These words are often used indiscriminately, as *urbem inire, urbem intrare, urbem ingredi*; when entrance simply is denoted. They may, however, be thus distinguished. *Ingredi* frequently means nothing more, than "to walk," as opposed to *stare*. "*Si dormis, expergiscere; si stas, ingredere; si ingrederis, curre; si curris, advola.*" *Cic.* "*Manibus ingredi.*" *Cic.* "To walk on one's hands." None of the other verbs are used in this acceptation. It is to be observed also, that *ingredi* often denotes "to step upon," or "to enter upon," as "*Cum jam pontem ingredi inciperent.*" *Cic.* *Inire* or *introire*, signifying "to enter into," or "to go into," or "to go within," would be here inadmissible. *Ineo, intro, intro eo, quocunque modo; ingredior* consulto, *pedetentim sæpe, cum apparatu.* This distinction is given by a learned critic. *Intrare* is applied to persons and things; I know of no authority for *ingredi**, but with an animate being for its subject. We cannot say, *Ferrum tibiam ingressum est*, but, *Ferrum intravit, perraro introiit, nonnunquam iniit.* It must be owned, that the difference of *inire, intrare* and *introire* has not been clearly ascertained. *Dumesnil* has attempted a distinction, but, as far as we can judge, it is not justified either by classic authority, or even his own examples. Were we to offer an opinion, we should say, that, while *inire* denotes entrance merely, *intrare* and *introire* signify motion towards the interior; and that where energy, force, or exertion in the subject is implied,

* In a former edition, *introire* was here inadvertently written for *ingredi*.

intrare is to be preferred to *introire*. "*Intrabo magis.*" Cic. "I will go deeper into the question." *Introire* or *inire* would, I conceive, be here far less proper, if not inadmissible.

Noltenius remarks, that we may not say *inire*, but *ingredi* in societatem. In this observation we concur. But we do not agree with him in thinking, that *inire* is applied to matters of moment only, as *rationem*, *fœdus*, *pacem*, *magistratum*, and not to things trivial, or unimportant, as *inire prandium*, *inire cœnam*, *inire dormitionem*; for we have in Cicero *inire convivium*, *inire thalamum*, and in Ovid *inire nemus*. He is right, we believe, in recommending *ineunte vere*, *ineunte æstate*, *ineunte hieme*, and rejecting *ineunte die*, *nocte*, *hora*.

It has been delivered by some grammarians as a universal rule, that, when two subjects are compared together, and the substantives are connected by *quam*, they should be put in the same case. The inaccuracy of this, as a universal rule, has been already demonstrated. It is only when both subjects belong to one and the same predicate, that the rule is applicable, an example of which occurs in the following Exercise. When they belong to different predicates, the rule does not hold good. If we say, "He believed, that Philip had taken more cities by gold, than Alexander by arms," the success of Alexander, and the greater success of Philip, are both individually objects of belief.

Hinc is elegantly and concisely employed to denote the origin, or cause, of any event, or effect; as "This made him imagine," *Hinc existimavit*. *Quare* is often used to express the same idea.

Though the point of time, or *the time*, *when*, is generally put in the ablative, we find classic writers adopting a different mode of expression, when the time is denoted by a pronoun, or definitive. "*Erat id temporis Sextus Pompeius.*" Tac., for *eo tempore*. "*Incidit idem temporis*,

ut tempestate adversa afflictaerentur." *Tac.*, for *eodem tempore*. "Nec eum puduit id ætatis sycophantias struere." *Plaut.*, for *ea ætate*. There is in these expressions, an *ellipsis* of the preposition *ad*.

EXERCISE.

The Tarentines being at war with the Romans, and unable to support the contest, resolved to crave the assistance of Pyrrhus, king of Epirus, and put their armies under his command. Accordingly they sent ambassadors, to inform him, that they wanted a general of ability and character, and that they would find a supply of troops, to the amount of 20,000 horse, and 150,000 foot. This promise elevated Pyrrhus, and excited in the Epirotes a strong desire to become confederates in the war. There was at that time in the court of Pyrrhus, a Thessalian, named Cineas, a man of sound sense, and who had been a disciple of Demosthenes. This man had devoted himself to Pyrrhus, and in all the embassies, in which he had been employed, confirmed the saying of Euripides, "The gates, that steel will pierce, eloquence will enter." This made Pyrrhus say, that Cineas had gained him more cities by his address, than he himself had won by his arms. Cineas, now perceiving, that Pyrrhus was determined to have war with the Romans, took an opportunity, when he saw him at leisure, to draw him into the following conversation.

OBSERVATIONS.

PERICULUM.

DISCRIMEN.

Periculum, from the obsolete verb *perio*, and that probably from *πειρα* (*experimentum*), whence came *experior*, means, primitively, "a trial." "Fac periculum in literis." *Ter.* "Make trial of him in letters." "Put him to the proof." In Apuleius we find the expression "*bono periculo*," to denote "a safe trial," or "there being no danger." And as the issue of a trial, or experiment, not previously made, as is implied in the phrase, *facere periculum*,

is generally doubtful, the word by a natural transition came to signify "risk," or "danger." *Discrimen* from *discernere*, means "distinction," or "difference," *id, quo una res ab alia discernitur*. This is its general or etymological acceptance. Its special signification, as a synonyme with *periculum*, is, *id quod dividit inter bonum malumque eventum*. "Discrimen belli in D. Bruto positum." *Cic.* "The issue," or "decisive termination of the war depends on Brutus." Hence, while *periculum* means simply "danger," *discrimen* denotes "a critical conjuncture, a trial," *periculum*, or "danger decisive of one's fate." "Illi ante discrimen feroces, in periculo pavid." *Tac.* "They, fierce, before the dangerous crisis was presented to them, became dastards in the moment of peril," or, "when they were put to the proof."

SUBIGERE.

DOMARE.

The former of these verbs, if we consult its composition (*Agere sub*), means literally, "To drive, or force, under," "To lay low," "To humble." "Mihi vivendum est cum illis, quos vici, ac *subegi*," *Cic.* "Whom I have conquered, and humbled." "Quos armis *subegimus*, atque in nostram ditionem rede*gimus*," *Cic.*

Domare is "To tame by force," "To subdue a turbulent and refractory spirit." "Nulla gens est, quæ non aut ita *subacta sit*, ut vix *extet*; aut ita *domita*, ut *quiescat*," *Cic.* Here the distinction between the two verbs is clearly marked, *subacta sit* being opposed to *extet*, and *domita sit* opposed to *quiescat*.

HACTENUS.

EATENUS.

ADHUC.

Hactenus and *eatenus*, "thus far," differ merely as *hic* and *is*. *Hactenus*, says Manutius, *dicitur de re*; *adhuc* *de tempore*; and this distinction, he remarks, is observed by Cicero. Other writers, however, have not scrupled to

apply *hactenus* to time. "Dispecta est Thyle, quam hactenus nix, et hiems abdebat." *Tac.* "Still concealed." This use of the term, it must be acknowledged, is not common. There is one distinction, however, which, we believe, is uniformly observed. *Hactenus* implies progress or continuation to a certain limit, but nothing beyond it; *adhuc* often denotes that something is to be added, and is used for *præterea*. "Ortum amicitiae videtis, nisi quid adhuc forte vultis." *Cic.* "Something more." *Hactenus* would here be inadmissible, as "thus far" would be in English. According to this distinction, which we believe is never violated, *hactenus* means "so far," in reference to what is "said or past;" *adhuc* denotes also "farther," or "besides," in reference to what is yet to be said or done.

The reader has been already cautioned against inconsiderately transferring, or, in other words, literally translating metaphors, or any species of trope, from one language into another.—*Heaven* is often, by metonymy, employed to denote the Supreme Being; but the trope is inadmissible in Latin. "Heaven forbid," must be rendered by *Deus*, not *Cælum*, *avertat*.

Semel denotes "once," opposed to two or more times, as "*Patria bis a me servata est; semel autem eam servavit.*" *Cic.* "*Semel iterumque.*" *Cic.* "Once and again." It is emphatically used to denote, that, if any thing is once done, it will be unnecessary to do it twice, or oftener, it having been done completely. Hence *semel* is used sometimes as equivalent to *prorsus*, *penitus*, *omnino*.—"Si hercle ego illum semel prehendero, nunquam irridere me inultum sinam." *Plaut.* "If I *once* catch him."

"Once," "In a former time," "In a former age," is rendered by *Olim*, *Antea*, *Quondam*.

Universal, or abstract truths, are, in English, generally expressed in the present tense. Metaphysical propriety requires this usage, propositions exhibiting these being

immutably certain, and independent on the changes of time, or place. Hence there is a manifest impropriety in saying, with Swift, "Two young gentlemen have made a discovery, that there *was* no God;" or, with another writer of eminence, "If an atheist would peruse the volume of nature, he would confess, that there *was* a God." The Latins do not appear to have attended to this principle, when they expressed abstract, or general, propositions in narration, or as the subjects of a predicate, denoting past time. "Nihil tale dicitis," said Cicero; "sed casu esse factum, ut Deorum similes *essemus*." *De Nat.* The latter part of this sentence we should render thus, "That it happened by chance, that we *are* like to the Gods," not, "That we *were* like," as if a similitude formerly existing had now ceased. "Consideremus secundam (partem) quæ mihi talis videtur fuisse, ut, cum ostendere velles, quales Dii *essent*." We should say, "What *is* the nature of the Gods," not, "What *was*," as if their nature were mutable; or, as if the inquiry were, what was their nature in time past, and not, what it permanently is, or what it is now.

It has been already observed, that Cicero joins *potiri* with the genitive, when he uses it to denote the acquisition of sovereignty, or political power. Cæsar, in the same sense, frequently joins it with the ablative.—"Totius Galliæ imperio potiri." *B. G.* i. 2.

EXERCISE.

"The Romans," said Cineas, "have the reputation of being excellent soldiers; if it please Heaven, that we conquer, what use, sir, shall we make of our victory?" "Cineas," replied the king, "you inquire, what is evident; when the Romans are once conquered there is no town, Greek or Barbarian, that will dare to oppose us: we shall immediately become masters of the whole of Italy." Cineas, after a short pause, continued, "After we have subdued Italy, what shall we do next?" Pyrrhus, not yet perceiving his drift, replied; "There is Sicily

very near, and stretches out her arms to receive us, a rich island, and easy to be taken." "What you say," answered Cineas, "is very probable; but is the taking of Sicily to conclude our expedition?" "Far from it," said Pyrrhus; "for if Heaven grant us success, that success shall only be a prelude to greater things; for I will then make myself master of Carthage, of Libya, and next of all Greece." "And, when we have conquered all, what are we to do?" "Why, then, my friend," said Pyrrhus, "we will take our ease, eat, drink, and be merry." Cineas, having brought him thus far, replied, "And what hinders us from eating, drinking, and taking our ease, now? We have already those things in our possession, at which we aim at arriving, through numberless toils and dangers, through innumerable calamities, which we must both cause and suffer." This discourse gave Pyrrhus some uneasiness, but did not in the least alter his determination. He knew not, what is the nature of the human mind; nor was he aware, how little can extended dominion add to human happiness.

OBSERVATIONS.

The proper and characteristic meaning of the participle in *dus* has been a subject of great controversy among critics and grammarians; some contending, that it always denotes necessity, or duty: others, that it is a participle of the future tense; and Perizonius alone, if I mistake not, affirming, that it is truly a present participle of the passive voice. From this contrariety of opinions, it may naturally be inferred, that the subject involves considerable difficulty; but as its discussion would occupy more space, than can be here allowed, I must refer to the "Gymnasium," for a view of the arguments. It is of some importance, however, to remark, that, as it is only with the verb *sum*, that the participle in *dus* expresses necessity, or duty, and as it must, in conjunction with this verb, be understood in this sense, and no other, the junior reader must be careful not to use this phraseology, when mere futurity is to be expressed*. He must observe, that,

* This caution becomes the more necessary, when we find

though the English expression *Is to be* denotes either futurity, or obligation, the participle in *dus* with the verb *sum* always expresses necessity, or duty. If we take the following passage from Livy—"All of whom readily entertained the hope, that Alba would be small, that Lavinium would be small, in comparison with the city, which was to be built, or which they were going to build," we shall find the author saying, "Qui omnes facile spem facerent, parvam Albam, parvum Lavinium fore, præ ea urbe, quæ conderetur," not *quæ esset condenda*. "Et ut libera a cæteris religionibus area esset tota Jovis, templique ejus quod inædificaretur, exaugurare fana sacellaque statuit," *Liv. i. 55*, not *quæ erat inædificanda*.

EXERCISE.

Pyrrhus accordingly took the field, and defeated the Romans at Heraclea. After the battle, Fabricius was sent, as an ambassador, to Pyrrhus, to treat about the ransom and exchange of prisoners. Pyrrhus, being informed by Cineas, that Fabricius was a man of incorruptible integrity, but very poor, offered him gold; and begged him to accept it, as a pledge of friendship. Fabricius refusing the present, Pyrrhus was unwilling to press him any further; but knowing that he had never seen an elephant, formed a plan for frightening him, which was to be put in execution next day. With this view he ordered the largest elephant he had, to be armed, and placed behind a curtain in the room, where they were going to converse. This was accordingly done, and, on a signal being given, the curtain was drawn, and the elephant, raising his trunk over the head of Fabricius, made a hideous and frightful noise. Fabricius, nowise discomposed, turned about, and, with a smile, said to Pyrrhus, "Neither your gold yesterday, nor your beast to-day, has made

such an eminent scholar as the late Dr. Parr committing this error, oftener than once, in his Preface to Bellendenus. *Est reperiendus*, he writes to express, "Is to be found," or "can be found."

any impression on me." The prisoners were afterwards restored without ransom ; and Pyrrhus, after another battle, in which he came off victorious, passed over into Sicily, and in a short time made himself master of the whole island.

How much better would it be for mankind, and for the ambitious themselves, if they duly attended to the words of the poet :—

" Latius regnes avidum domando
Spiritus, quam si Libyam remotis
Gadibus jungas, et uterque Pœnus
Serviat uni."

Hor. Car. ii. 2. 9.

OBSERVATIONS.

TECTUM.

TEGMEN.

Tegmen is a generic term, denoting "whatever covers, or protects." It is applied therefore not only to the roof of a house, so far agreeing with *tectum*, but also to every sort of integument. Thus, we have "*Tegmina capitum*," *Virg.*, to denote "Helmets." "*Tegmina plantæ*," *Val. Flac.*, to denote "shoes." *Tectum* is a special term, strictly signifying "the thing covered," but frequently used to express "the uppermost part of a house," and by synecdoche, "the whole house." "*Tecta domorum*," *Lucr.* "The roofs of the houses." "*Isdem sub tectis*," *Ov.* "Under the same roof."

Sententia was originally employed to denote *id quod animo sentimus*, or *quod nobis videtur*, "a feeling of the heart," or "a sentiment of the understanding," "a wish," or "an opinion." "*Ex animi sententia*," *Cic.* "From my soul." "*Mea sententia*," *Cic.* "In my opinion." Hence it came to denote "a sentence," or the expression of an opinion, wish, or feeling. "*Est brevitæ opus, ut currat sententia*," *Hor.* "That the sentence may run."

Sensus in its primitive acceptance, denoted any of the five external senses, "*Neque oculis, neque auribus, neque ullo sensu percipi potest*," *Cic.* And as *sensus* expressed

the faculty of perceiving, or the organ by which we perceive, *sensa-orum*, signified "the things perceived." The former term, however, came to be applied to the internal senses and feelings of the mind. "Vultus omnes perspicimus, qui sensus animi plerumque indicant." *Cic.*

The term *sententia* had its meaning changed still further; for it was employed by Quintilian and others of his time, to denote the luminous exhibition of a thought, especially at the end of a sentence. "Consuetudo jam tenuit, ut mente concepta *sensus* vocaremus; lumina autem præcipueque in clausulis positi, *sententias*." *Quint.* The latter term is thus explained by Schulze; "Quævis fere enunciatio breviter, et cum acumine dicta, periodoque inserta, illis pro *sententia* erat." He adds, "Oratio non placebat, nisi *sententiarum* luminibus distincta; hæ velut scintillæ ubique emicare debebant præcipue in clausulis." It would appear, then, that *sententia*, as a rhetorical term, was a concise and luminous exhibition of a thought at the close of a period, darting, as it were, a sudden and brilliant light upon the subject.

Referre is thus construed. *Gratiam alicui referre*, "to repay a favour to any one." *Referre ad senatum*, "to lay before the senate." *Referre aliquem*, "to resemble any one." *Refert patri*—*Refert mea*. "It concerns my father." "It concerns me." It signifies sometimes "to remember," and also "to carry away with you," or "to carry home with you," *domum* being understood: and so it has been rendered in the passage from which the following exercise is taken. It is here translated by the verb "to borrow."

The expression *læti loci*, which occurs in the original, has been defined to be, "Qui capiunt ornatum verborum et *sententiarum*."

DIVES.

PECUNIOSUS.

LOCUPLES.

In early ages, wealth among the Romans consisted of

land and cattle. Those rich in land were called *locupletes*, (ex *locus* et *pleo* pro *impleo*, quasi *locorum pleni*). Those rich in cattle were called *pecuniosi*, a *pecore*, and afterwards, a *pecunia*. "Quod tunc res erat in pecore, et in locorum possessionibus; ex quo *pecuniosi* et *locupletes* vocabantur." *Cic.* While *locuples* denoted strictly, "rich in lands," and *pecuniosus* "rich in cattle, or in money," *dives* had a more extended signification, and signified "rich generally," taking every thing into account. Hence a person, encumbered with debt, might be *locuples*, "having many estates," but not *dives*. Unum genus est eorum, qui magno in ære alieno majores etiam possessiones habent, quarum amore adducti dissolvi nullo modo possunt. Horum hominum species est honestissima, sunt enim *locupletes*, *Cic.*, "having many possessions." A person likewise might be rich in lands, slaves, and houses, but not in money, "Mancipiis locuples, eget æris Cappadocum rex." *Hor.* The Cappadocian king was therefore not *pecuniosus*.

This is the etymological and primitive distinction of *dives*, *locuples*, and *pecuniosus*. But it is to be observed, that, while the last is confined to its literal and original meaning, the two first are employed metaphorically without distinction; and where no contrast or discrimination of wealth is intended, are used also, indifferently, as denoting "rich." "Dives pecoris." *Virg.* "Dives agris, dives positus in fœnere nummis." *Hor.* "Dives ager." *Val. Flac.* "Dives lingua." *Hor.* "Mancipiis locuples." *Hor.* "Pecunia locuples." *Apul.* "Lysias oratione locuples." *Cic.*

I have said, that *locuples* and *dives*, in a metaphorical sense, are always used indiscriminately; but I ought to have specified one exception. *Locuples* is applied to a person capable of making good his engagements, and denotes "worthy of confidence." "Accedit eodem testis locuples Posidonius." *Cic.* "Num locupletiores quæris

auctores?" *Cic. Dives* would in this sense be inadmissible.

In the following Exercise, Tacitus, the supposed author of "*Dialogus de Oratoribus*," passes without intimation from the description of a rich man's house and furniture, as emblematical of an orator's intellectual treasures, to a specification of the characters belonging to a true oratorical style, blending both in one description. They are here necessarily separated, and the separation is noted by the clause in *Italics*.

EXERCISE.

I now proceed to Cicero, who had on his hands the same controversy with his contemporaries, which engages us at present. For it was the fashion with them to admire the ancients, while he gave the preference to that eloquence, which obtained in his own time. And I may remark, that by no quality did he evince his superiority to the orators of the same period more, than by the solidity of his judgment. He was the first, that polished the oration; he was the first, that devoted attention to the choice of words, and applied art to his compositions. He attempted also to introduce the higher graces of oratory; and invented some brilliancies, in the close of his sentences, particularly in those orations, which he composed, when verging on old age, and near the close of life. He had then attained to greater proficiency; and practice, with experience, had taught him the true oratorical style. In his earlier orations, we see the rough cast of antiquity. The exordium is tedious; the narrative is drawn into length; he wastes time in digressions; he is not easily affected, and he rarely takes fire. His sentiments are seldom appositely and luminously expressed; and you find nothing to cull, nothing to borrow from him. He is like a wall in a rude building, strong indeed, but deficient in polish and beauty. I would have an orator to be like an opulent and elegant master of a family, who should have, not such a house, as would merely keep out wind and rain, but one to captivate the eye, and present a delightful object to the sight; not only replenished with such furniture, as may suffice for necessary purposes, but having a store of gold and precious stones, which one may have plea-

sure in handling, and looking at again and again ; while certain things should be kept out of sight as now become antiquated and offensive. *So also in respect to the orator ;* there should be no word which has the rust of time ; there should be no sentiments expressed in heavy and sluggish periods, in the manner of an Annalist : he should avoid disgusting and senseless scurrility, and should consult variety in the termination of his sentences.

OBSERVATIONS.

RECIPERE.

SUSCIPERE.

These verbs have been thus distinguished. "*Suscipitur* totum ; *recipitur* pars ; *suscipitur*, quod principale est ; *recipitur*, quod hinc pendet ; *suscipitur*, solum aliquid propter se ; *recipitur* etiam propter aliud." *Ascon. Ped.* The distinction offered by Agrætius, though not quite correct, approaches nearer to the truth. "*Recipimus* aliquid rogati ; *suscipimus* sponte." Gesner somewhat more comprehensively defines them thus, "*Recipiuntur* delata ; *suscipitur* aliquid ultro." This explanation clearly and fully exhibits the distinction.

Recipere, as a synonyme of *polliceri*, has been considered to imply a stronger obligation. "De æstate polliceris, vel potius recipis." *Cic.* "*Recipere* est quasi periculum et eventum rei suscipere in se." *Vid. Popma.*

ETSI. TAMETSI. QUANQUAM. QUAMVIS. LICET.

Etsi and *Tametsi* differ only in point of force ; "Even if," "Yet, even if." *Quanquam* and *Quamvis* are nearly synonymous, the former leaving the concession to be understood as of indefinite extent, and the latter, at the discretion or pleasure, of the reader, or hearer. "*Quanquam* illam cupio abducere . . . verum tamen, potius quam te inimicum habeam," &c. *Ter.* "How much soever I desire." "*Quamvis* enim hæc sint misera, quæ sunt miserrima, tamen," &c. *Cic.* "Although"—"Be it that,"

licet ut, "our present condition is wretched, as much as you please," or "to what extent you may pronounce it." *Licet* means, "it is allowed," "it is granted." "*Licet patrem appellet Octavius Ciceronem . . . tamen*," &c. *Brut. Att.* "It is allowed," or "granted that," *licet ut*. Hence *licet* is often found joined with *quamvis*. "*Quamvis enumeres multos licet*." *Cic. de Leg. iii. 10. i. e. Licet ut enumeres quamvis multos*. "Though," or "it is granted, that," "you may number, as many as you please."

Valla has observed, that the three first of these verbs hold a position, or have an importance, superior to that of the other two, very frequently occupying the first place in a sentence, and then uniformly joined to the indicative mood; and that in the second place, they take either the indicative, or the subjunctive. It is necessary, however, to observe, that, when the sense is contingent, this rule does not hold, a point, which seems to have escaped the attention of Vossius. *Quamvis* and *licet* rarely occupy the same prominent position: and they generally take the subjunctive mood.

It deserves attention, that *etsi*, *tametsi*, and *quanquam*, may be used absolutely, forming an independent clause, referring to something preceding, and succeeded by an interrogation; the other two always refer to what is subsequent. "Do pœnas temeritatis meæ, *etsi* quæ fuit illa temeritas?" "And, yet," or "After all."

"To commence an action at law" was, among the Romans, termed *litem intendere*, or *in jus vocare*. Actions on bargains or contracts were called *actiones empti, venditi, locati, conducti*, and were brought in this form; "*Aio te mihi ex stipulato, locato dare, facere, oportere*." When the parties appeared in court, it was usual to state briefly, what are now technically termed, the points of the case. This was called *conjicere causam*, or more frequently *conjicere et consistere causam*, i. e. "*causæ argumentum judici summam exponere*," or, in the words of Padianus,

“in breve cogere, antequam ipsa causa ageretur.” It is not improbable, that *in locos* is understood. Cicero says *in locos conjicere*. *Orat. pro Cn. Plan. sub fin.* The expression is as old, as the twelve tables. “In foro aut comitio, ante meridiem causam conjicito.”

Gerunds generally govern the cases of their own verbs. We find, however, that the gerund in *di* of an active verb, instead of governing an accusative, sometimes governs a genitive case. “Reliquorum *siderum* quæ causa *collocandi* fuerit.” *Cic.* “Agitur, utrum M. Antonio facultas deter *agrorum* suis latronibus condonandi.” *Cic.*

In the following exercise, *petere* is used by A. Gellius, not however in the sense of “to ask by entreaty,” or “to demand as a recompense,” but in its primitive signification, “to aim at reaching, or obtaining.”

Some grammarians have said, that *dies* though either masculine or feminine, when it signifies “a day,” is always feminine, when it denotes time indefinitely, or an indefinite number of days. This opinion is not correct, as it would be easy to prove by numerous examples. It may be right, however, to observe, that, whether taken in a definite or indefinite sense, it is always masculine in the plural number.

EXERCISE.

Euathlus, a young man of fortune, being desirous of acquiring the art of eloquence, and of becoming a pleader at the bar, put himself under the tuition of Protagoras, the most acute sophist of his day. The youth engaged to give to his master whatever fee he demanded, one half of which he paid previously to his commencing his course of instruction; and at the same time he became bound to pay the remainder, on the first day that he should plead in court, and gain a cause. After continuing for some time to attend the philosopher's prelections, and having made great progress in his study of eloquence, but, notwithstanding, having undertaken no cause, it occurred to Protagoras, that his pupil adopted this procedure, with the view of escaping the payment of the remainder of the fee. He therefore insti-

tuted an action against Euathlus ; and when they appeared in court, to state the points of the case, Protagoras thus commenced his argument : “ Learn,” said he, “ most foolish youth, that, in either way you will have to pay my claim, whether the decision shall be for you, or against you. For if the cause go against you, the fee will be mine, agreeably to the sentence of the court, because I shall have gained my suit ; but if the cause go on your side, the fee will be due in terms of our contract, for you will then have gained a cause.” To this Euathlus replied : “ I might,” said he, “ obviate this sophism of yours, by not speaking myself, and by employing another advocate ; but my gratification will be heightened, when I not only defeat you in the cause, but also baffle you in the argument. Learn then, most sapient master, that in either way I shall not have to pay your claim, whether the cause go for me, or against me. For, if the court shall decide in my favour, I shall, by their decision, owe you nothing, for I shall have gained my cause ; if they decide against me, then by our agreement, I shall not be your debtor, because I shall not have gained my suit.” The judges being of opinion, that the argument on both sides involved a perplexity, excluding the possibility of disentanglement, and fearing, lest their judgment, on whichever side pronounced, might be its own revocation, left the matter undecided, and postponed the cause to a very distant day.

OBSERVATIONS.

CONSECRARE.

DEDICARE.

Consecrare is a generic term, signifying an alienation from common use, to sacred purposes. It is applied to every object, animate or inanimate, public or private, devoted to the gods. *Dedicare* is a special term, referring immediately to what belongs to religious worship, as statues, temples, or altars. “ Quodcunque dedicatur, consecratum est ; non contra.” *Facc.* A private person might consecrate ; but none, except a magistrate, or one publicly authorized, could dedicate.

GRATIAS AGERE.

GRATIAS, *or* GRATIAM, HABERE.

The latter of these expressions is generally rendered, "To owe thanks," and the former, "To give thanks." In English, the phrase "To owe thanks," denotes simply, that thanks are due. We may say of a person, on whom a favour has been conferred, "He owes thanks to his benefactor," without implying, that the person, on whom the kindness is bestowed, is sensible of his obligation, or grateful for the favour. The expression simply implies, that thanks are due. But *habere gratiam*, or *gratias*, denotes, that the person, on whom the kindness is conferred, is sensible of the obligation, and grateful to his benefactor. It is equivalent to *Accepti beneficii mentem memorem habere, et invicem gratificandi voluntatem*. "Magna habenda est gratia." *Ter*. "Diis immortalibus habenda est gratia." *Cic*. "Et habetur, et referetur a me gratia." *Ter*.

Habere gratiam, or *gratias*, therefore, denotes not merely, "To owe a favour," or "To owe thanks," but to feel that a favour, or thanks, are due to a benefactor for a kindness conferred—"to be sensible of the obligation, and desirous with gratitude to return it."—*Agere gratias* denotes, "to express, or return, thanks." *Referre gratiam*, "to return, or requite, a favour." If *habere gratiam* implied, like our English phrase, simply a debt due by the person benefited, whether he were grateful for it, or not, the following observation, which Cicero commends, would be false, if not absurd—"Commodè autem," says he, "quicunque dixit, *Pecuniam qui habeat, non reddidisse; qui reddiderit, non habere: gratiam autem et qui retulerit, habere, et qui habeat, retulisse*." *Cic*. This observation seems directly repugnant to the opinion of Donatus, if he means by *Habere apud se gratiam*, the same as *Habere gratiam*. He says, *Qui habet apud se gratiam, nondum*

retulit; retulit, qui destitit habere. The enigmatical interpretation of the latter clause of the sentence, given by L'Estrange, as far as its meaning can be conjectured, conveys scarcely an idea of the sentiment in the original. He translates it thus,—“He, who has money, has not restored it; and he that hath restored it, has it no longer: but in the case of good will he, that has paid it, has it still; and he, that has it still, has paid it.” The sense of the passage is evidently this—“He that retains money, *due to another*, has not paid it; he, who has paid it, does not retain it; but he, who has repaid a kindness, retains a sense of that kindness; and he, who retains a sense of it, has repaid it.” It may be useful to remark, before we quit the subject, that *referre gratiam*, is used in a bad, as well as a good sense, being equivalent to *referre par pari*. “*Altera (vis æquitatis) ad vicissitudinem referendæ gratiæ pertinet; quod in beneficio gratia, in injuria ultio nominatur.*” *Cic.*

DULCIS.

SUAVIS.

These words agree in denoting, what is generally agreeable to the palate, but with this difference, the former means, “Sweet,” as having a saccharine quality, or the taste of sugar. The latter denotes what is pleasant to the taste, by any quality whatever. “*In musto sola dulcedo est, suavis nulla; nam vinum cum in infantia est, dulce; cum pubescit, magis suave quam dulce est.*” *Macr.* Metaphorically, they are used indiscriminately.

ÆQUARE.

This verb strictly denotes “to equal,” or “equalise,” as “*Urbem solo æquavit,*” *Liv.* “He made the city equal with the ground,” *i. e.* “He levelled it with the ground.” Here the thing made equal is put in the accusative, and the thing, to which it is equalised, is put in the dative. It is sometimes, however, construed with the accusative

of the person, or thing, to which the subject is made equal, and in this sense is equivalent to *æquari*, or *sese æquare*—as, “*Ea arte superiores reges æquasset,*” *Liv.* “He would have equalled (or been equal to) any of the former kings.”

Adjectives in *ius*, *inus*, *ivus*, and *orus*, are not compared. Instead of *prior* we say *magis pius*; and instead of *clandestinissimus* we say *valde clandestinus* for “very secret;” *maxime clandestinus* for “most secret.” *Piissimus* is noted by Cicero, as being, in his time, a word entirely new. “*Tu porro ne pios quidem, sed piissimos quæris; et quod verbum omnino nullum in lingua Latina est, id propter tuam divinam pietatem novum inducis.*” *Cic.* This superlative, however, came afterwards into use. (See *Tacit. Agric.* xliii. 7, and *Q. Curt.* ix. 6.)

There is no language so consonant to the strict principles of metaphysical propriety, in respect to all its idioms and forms of expression, as not occasionally to violate these principles. This position it would be easy to illustrate, by a great variety of examples. On the subject of comparison generally, and adjectives admitting intension or remission particularly, the few following will suffice.

It is a common Hebraism to say, when two subjects are compared with each other, that the one is superior, or inferior, to the other, contrasting them as if they belonged to different denominations, though the former subject of comparison makes part of the latter. Thus we are told, “Jacob loved Joseph more than all his children, because he was the son of his old age.” This expression, a literal translation of the original, we perceive intuitively, involves a contradiction, Joseph himself being one of his children. The phraseology should have been, “more than all his other children,” the word *other* at once contrasting Joseph with his brothers, and being joined with the substantive, denoting at the same time, that they were the sons of the same family.

It is not uncommon also in Greek to join the superlative degree with ἄλλος, the two subjects of comparison being included in one class. Thus, Homer makes Thetis say of her son Achilles, Ὀκυμρέατατος ἄλλων ἵπλετ', "He is the most short-lived of others," instead of παντῶν, "The most short-lived of all." The same impropriety occurs in English, when we say, speaking of ingratitude, for example, "Of all other vices, this is the most odious." The expression should be, "of all vices this is the most odious." No man, capable of the least degree of discrimination, would say, "Of all the other Romans, Cicero was the most eloquent," unless he had previously mentioned one, to whom the others are opposed; but, "Of all the Romans, Cicero was the most eloquent."

These exceptionable phraseologies involve either a contradiction, or a logical impropriety. They are not censurable as ungrammatical, for they violate no rule either of concord or government: but, when strictly examined, they express a sentiment either repugnant to reason, or contrary to fact. In Latin, we find fewer of these illogical expressions, than in any other language, with which I am acquainted.

It is a self-evident truth, that what is already either as great, or as little, as possible, can be neither increased, nor diminished. Hence, it follows, necessarily, that an adjective expressing a quality, which admits neither intension nor remission, cannot properly be compared, nor admit an intensive word, which may modify its meaning.—Under this description are included, 1st. Adjectives, denoting mathematical figure, as *Circularis*, *Triangularis*. 2dly. Adjectives expressing order, or number, as *Primus*, *Secundus**, *Medius*, *Unus*, *Duo*. 3dly. Adjectives denoting the highest or lowest degree of the quality, or

* *Secundus*, denoting "Favourable," admits comparison—as, *Res secundiore* (*Cæs.*), "Greater prosperity."

property, as *Princeps*, *Præcipuus*, "Chief,"—*Interminatus*, "Boundless,"—*Ater**, "Coal-black,"—*Sempiternus*, "Everlasting." 4thly. Adjectives significant of measure, as *Uncialis*, "Of, or belonging to, an inch,"—*Pedalis*, "Of, or belonging to, a foot." 5thly. Adjectives denoting substances, or matter, as *Quernus*, "Oaken,"—*Abiegnus*, "Of fir." 6thly. Adjectives expressing universality—as *Totus*, *Omnis*, *Cunctus*, *Universalis*, and also individuality, as *Solus*, *Unicus*, *Hodiernus*.

This rule, however, is more or less violated in most languages. Thus we have *Infinitor*, "More infinite," and *Perfectissimus*, "Most perfect," in Cicero; *Immensissimus*, "Most immense," and *Æternior*, strictly, "More eternal," for "More durable," in Pliny.

Analogous to the maxim now mentioned is another truth, equally evident, which is, that *nothing*, or *pure nihility*, can neither be increased nor diminished; and that the word expressive of this idea cannot, with propriety, admit an intensive word to qualify it. The Latins, however, in deviation from this principle, joined *adeo* with *nihil*, as if *nonentity*, or *nihility*, were capable of augmentation.—Thus, "*Adeo nihil tenet solum patriæ, nec hæc terra, quam matrem appellamus?*" *Liv.* This idiom does not obtain in English. We say, "Has your native soil *so little* hold of your affections?" "*Adeo nihil est tibi, quod hæc passus sum?*" "Is it of *so little* consequence to you, that I have suffered these things?"

Obscurity, and sometimes ambiguity, is created by an injudicious suppression of the substantive, when it belongs to an adjective, and also to another substantive in the same clause. To prevent this obscurity, the substantive should be understood to the adjective, the termination of which will generally show to what substantive it refers, and it should be expressed with the other substantive.

* *Atrior* is found in Plautus, but I believe nowhere else.

Thus, if we say, "He preferred his own to his brother's safety," we must not render it, *Suam salutem fratris anteposuit*, but *Suam fratris saluti anteposuit*. "He compared his own courage to that of the king," not *Regis suam virtutem comparavit*, but *Suam regis virtuti comparavit*.

EXERCISE.

Alexander, embracing them in a more than usually familiar manner, desired them to be seated, and thus addressed them :— "Most faithful, and most affectionate countrymen and friends, I return you my thanks ; and am duly sensible of my obligations to you, not only because this day ye prefer to your own the safety of your prince, but because on no occasion have ye omitted to testify your singular friendship and benevolence towards me. —Never till now, I must confess, did I feel life to be of so much value. Never till now did I pray to live, that I may long enjoy your affection and regard. It was in my power, you well know, to pass my days in ease, satisfied with my paternal kingdom, and to wait, in peace, the approach of an obscure and ignoble old age. But I compute my life not by my years, but by my victories ; and, if I do not miscalculate the gifts of fortune, I have already lived long enough. Beginning with the sovereignty of Macedonia, I am now in possession of Greece. Conqueror not only of Asia, but of Europe also, in my twenty-eighth year, do I appear to you capable of halting in the pursuit of that glory, to which my whole soul is devoted ? Reflect, I pray you, that we have now arrived in a country, whose name has been ennobled by the achievements of a woman. What cities did Semiramis build ? What nations did she subdue ? What enterprises did she not undertake ? What laborious works did she not execute ? My friends, we have not yet equalled a woman in renown, and are we already satiated with glory ? No. If it please the Gods, greater exploits still remain. So little do I regard the dangers before us, that, if you will secure me against domestic treachery, the perils of war I will fearlessly encounter. —Philip was safer in the field of battle, than in the theatre at home. The swords of the enemy he avoided ; but the hand of the domestic assassin he could not escape. And now it occurs to me to mention a circumstance, which has often occupied my

attention, and which I have long earnestly desired. Of all my toils, and all my dangers, this, my countrymen, will be the sweetest recompense, if, when my mother shall close her life, you will, in affectionate remembrance of me, consecrate her to immortality. If the Gods shall spare me, I shall myself have the gratification of conferring this honour ; but, if fate shall prevent me, I conjure you to bear in mind, that with this request I solemnly charge you."

OBSERVATIONS.

FABULA.

APOLOGUS.

The former is the generic term, applicable to all fictions, not only those, in which inferior animals, and even things inanimate are represented, as speaking, but also to the higher productions of the muses, in Epic, Tragic and Comic poetry. To these *apologus* is inapplicable, being confined to fictions of a lower order, and a narrower range. Every *apologus* is *fabula* ; but every *fabula*, is not *apologus*.

NUTRIRE.

ALERE.

These two verbs may be thus distinguished :—" *Nutrientur*, ut crescant, ut convalescant, vel ut vires acquirant ; *aluntur*, ut vivant." Hence the former is applied to the young, the sickly, and the weak ; the latter, denoting to furnish food, or whatever is necessary for the support of life, may be applied to any individual. The former, when applied to an animate agent, denotes the tender and personal care of the individual who nurses ; the latter does not necessarily imply this idea, but merely, that he, or she, furnishes, whether personally, or by the medium of another, things necessary for human sustenance.

CURA.

SOLICITUDO.

These terms are thus defined by Donatus :—" *Cura*

est in consecratione, et conservatione, et spe bonorum ; *solicitudo* in metu malorum : *solicitudo* igitur plus est quam *cura* ; unde veteres in conjungendo illud posteriori loco posuerunt." (See *Popma*.) This, however, is rather an accidental, than the essential, distinction between the two words.

Hill explains the difference between *cura* and *solicitudo* as consisting in this, that the former does not necessarily imply, that its object is disagreeable, and that the latter uniformly expresses this sentiment. The critic, however, though he quotes the passage, seems not to have been aware, that this explanation is not reconcileable with the following expression — "*Curam ergo verborum ; rerum volo esse solitudinem.*" *Quint. Inst.* lib. viii. in *Proem*. It requires, we presume, no argument to prove, that the learned rhetorician did not mean to say, that the matter of an author should be disagreeable to him, how much soever it may occupy his attention.—Their difference may be explained thus —

1st. *Cura* denotes "care," "concern," "anxiety," expressing the sentiment, or feeling, simply and absolutely ; *solicitudo* denotes it in a high degree, accompanied also with the feeling of uneasiness. The object of the former may be important, or trivial, nay, even amusing and agreeable ; that of the latter is always weighty and serious. "*Omnibus his inerunt gratæ vestigia curæ.*" *Or. Solicitudo*, it is conceived, would be here inadmissible. "*Curam ergo verborum, rerum volo esse solitudinem,*" *Quint.* "I would recommend it to an author to bestow due care on his diction ; but it is the matter, about which chiefly he should be anxious and uneasy." "*Cæsar mihi tantum studium, tantam etiam curam, nimium est enim dicere solitudinem, præstitit.*" *Plin.* *Solicitudo* is defined by Cicero to be "*Ægritudo cum cogitatione.*" *Tusc. Quæst.* The kindred terms imply the same idea of uneasiness.—Thus, *solicitare*, literally denoting "to stir up," ex-

presses "to disturb," "to disquiet," and is sometimes joined with *cura*, as its cause. "Quid te ergo sollicitat?"

Ter. Eun. "What then makes you uneasy?"—"Hic me dolor angit; hæc *cura* me sollicitat." *Cic.*

2dly. *Cura* denotes not only the feeling of care, the sentiment of concern, but also "active care," or the charge we take of any object for its safety and protection: *solicitudo* is purely mental. "Xenophilo *cura* arcis mandata est." *Curt.* "Hanc quoque suscipe *curam*." *Cic.* "Non modo principis *solicitudinem*, sed et parentis affectum unicuique præstitit." *Suet.*

When the mere sentiment is expressed by *cura*, it very generally precedes *solicitudo*, as being a weaker term.—"Quanta me *cura* et *solicitudine* afficit Gnatus?"—*Ter.*

But when *cura* denotes active care, it generally follows *solicitudo*, as implying more than the mere feeling; thus, "Vota pro reditu suscepta sunt; ne minimam quidem occasionem quoquam omittente in testificanda *solicitudine* et *cura* de incolumitate ejus." *Suet.*

SEGNIS.

DESES.

SOCORS.

Segnis, quasi *sine igne*, denotes "want of ardor"—the absence of a natural stimulus to action, and hence by metonymy "inactive," "sluggish." It is strictly opposed to *ardens*. *Deses*, à *sedere*, denotes "sitting still," "not moving or acting," without reference to the cause. *Socors*, or *secors*, i. e. *sine corde*, "stupid," "mentally indolent." The same distinction exists between the derivatives of the two last terms, *segnitia* and *socordia*. "Illa ad agendum, hæc ad considerandum, refert." Neque enim *socordia* peccabat." *Tac. Ann.* 4. 31. "Nor did he err from want of thought."

In translating the following fable, the reader must observe, that, if it be delivered, as it is here, in the words of

the speaker, the relative pronoun, and all words of relative import, as *dum*, *ubi*, &c., if any such be used, must be joined with the indicative mood. This admonition is agreeable to the rule already delivered for the construction of the relative. It must, at the same time, be carefully observed, that, if any sentiment is to be expressed, not as the speaker's, but of those (here, the members) of whom he is speaking, the relative must be joined with the subjunctive mood. This, indeed, is the case in the first sentence of the fable, the words, "While it, placed," &c., being an observation of the members. But, if the fable is not delivered in the precise words of the speaker, but detailed by the historian, as the subject of the speaker's address, then the clauses of the narrative are each under the government of the introductory words, *Narrasse fertur*, in which form they are delivered by the Roman historian. In this case, the relative words require to be joined with the subjunctive mood. Had due attention been paid to this distinction, the corrupt readings, which have crept into several editions, would have been excluded. According to the former of these phraseologies, the fable would proceed thus:—*Tempore quo, non, ut nunc, omnia in unum consentiebant—sed singulis membris unum cuique consilium fuit, indignatæ sunt reliquæ partes,*" &c. According to the latter, it would proceed thus:—"Narrasse fertur, tempore quo, non, ut nunc, omnia in unum consentirent, sed singulis membris suum cuique consilium fuerit,—indignatas reliquas partes," &c., &c.

EXERCISE.

The commons, now highly indignant at the conduct of the patricians, withdrew from the city, and encamped on Mount Sacer. The senate, fearing the consequences of this secession, if they should be assailed by a foreign war, sent Menenius Agrippa to effect, if possible, a reconciliation. Being intro-

duced into their camp, he is reported to have used no other argument, to induce them to return, than the following short fable :—

“ On a time, when the members of the human body were not governed, as they are at present, by one common mind, but had each a distinct understanding and a different language, the other parts were offended, that they should undergo so much care and toil for the sake of the belly, while it, placed in the midst of them, did nothing but enjoy the gratifications procured for it by their industry. Accordingly, they formed a conspiracy against it, the hands not to carry, the mouth not to receive, and the teeth not to masticate its food. But, while they endeavoured to starve the belly, they quickly perceived, that they themselves and the rest of the body, rapidly wasted away—that the service of the belly was neither useless, nor inactive, and that, if nourished by the other parts, it no less in turn nourished them, diffusing through every part of the body, that blood, by which they were all severally invigorated.” By showing that the secession of the commons resembled the intestine sedition of the members, Agrippa is said to have softened their resentment, and prevailed on them immediately to return to the city.

OBSERVATIONS.

FALLERE.

DECIPERE.

The essential distinction between these two verbs, we apprehend to be simply this—*Decipere* always implies, that the person deceived is misled or imposed upon, by something positive and express in the person, or thing, deceiving; and *fallere*, that we are deceived by something negative, or indirect, in words, actions, or appearance. The former denotes, that we are deceived by something, which we see, or hear, or know—the other by something, which we do not know, in the character of the person, or thing, deceiving. Hence *fallere* often denotes “to elude our notice,” “to escape our observation.” *Decipere* never implies this idea—“*Neque me fallit,*” *Cic.* “Nor does it escape my knowledge.”—“*Non me fallebat,*” *Liv.* “I was

perfectly aware." If we are deceived by the pretended virtues of the hypocrite, we say, *Me decepit*; if, by his concealed vices, *Me fefellit*.

They are clearly contrasted in the following passage,—
 “*Nam illa amphibolia, quæ Cræsum decepit, Chrysippum potuisset fallere.*” *Cic.* “For that ambiguity, which was intended to deceive Cræsus, might have eluded the penetration of Chrysippus.” In the following passages quoted, “*Decipimur specie recti.*” *Hor.* “*Nostri me deceptere mores.*” *Curt.* “*Nequid propter tuam fidem decepta pateretur mali.*” *Ter.*—there is no deception intended; but it is implied, that there is something positively said, done, or exhibited, by which the person is deceived, and his expectations disappointed. The deception may be either intentional, or unintentional. *Fallere* refers more to the ignorance, and weakness of the person deceived, or to his unacquaintance with the real character and intentions of the person deceiving, than to any thing, which the latter may have expressly said, or done. Each may be applied to the same person in the same circumstances, still, however, conveying two distinct conceptions of the conduct of the deceiver, and the error of the person deceived. In the comedy of Phormio, Antipho says to Dorio, “*Siccine hunc decipis?*” (iii. 2. 43.) Here an allusion is made to a positive breach of promise, Dorio having himself appointed a day, on which he engaged to give Pamphila to Phædria.—Dorio answers, “*Imo enim vero hic me decipit.*” This also refers to a breach of promise on the part of Phædria, who had engaged to pay Dorio, on a certain day, a stipulated sum. He adds, “*Iste me fefellit.*” Here an allusion is made, not to any positive engagement, which Phædria had violated, but to his unknown, or mistaken, character, by which Dorio, misconceiving the person, had formed expectations, which Phædria had disappointed. For he adds,

“ Nam hic me hujusmodi sciebat esse : ego hunc esse aliter credidi,

Iste me fefellit ; ego isti nihilo sum aliter, ac fui.”

Ph. iii. 2. 43.

When deception simply, or disappointed expectation, is to be expressed, without any reference to the cause, or the manner, either of the verbs may be used, as—“ Nam dominum sterilis sæpe fefellit ager.” *Or.*—“ Qui sterili toties cum sim deceptus ab arvo.” *Or.*

HORTARI.

MONERE.

SUADERE.

PERSUADERE.

The difference between *Suadere* and *Monere*, may be explained thus:—1st. The former implies, that arguments are employed to produce persuasion, and is nearly equivalent to *Persuadere conor* ; while the second denotes simply, that something is suggested, or communicated, as probable, necessary, or useful. — 2dly, *Suadere* has no reference to the intention of the *Suasor*, or adviser, as either friendly, hostile, or neutral ; while *Monere* denotes, that the disposition of the adviser, or monitor, is friendly to the person, to whom the advice is given ; or, at least, that the friendship is professed. Hence, while *Suasus* means simply, “ Instigation by argument,” *Monitum* and *Monitio* always imply “ advice,” given with a friendly intention, real or pretended, whether accompanied with argument, or not. “ Si te recte *monere* volet, *suadebit* tibi ut hinc discedas,” *Cic.* “ If he shall be disposed to give to you the sound advice of a friend, he will endeavour to persuade you to go hence.” “ Sic moneo ut filium ; sic faveo ut mihi : sic hortor, ut et pro patria, et amicissimum.” *Cic.* *Sic suadeo* would not imply any friendship, or affection, in the adviser, as is here expressed by *Moneo* ; but merely denote, that he urged him by argument to a certain action, or conduct.

If the distinction here offered between these two verbs be correct, the difference may be thus expressed: "Sua-deo, ut persuadeam," that is, "Argumentis incito sive amico, sive inimico animo, ad quoddam faciendum."—*Moneo* is equivalent to "Benevole commendo quoddam tibi faciendum."

Hortari means "To animate, or encourage, to any action."—"Alius alium hortari," *Sall.* They encouraged one another." "Animus, ætas, virtus vestra me hortantur," *Sall.* "Animate or inspire me." "Quem neque gloria, neque pericula excitant, necquicquam hortere," *Sall.* "You will in vain exhort, or encourage, the man, whom neither glory, nor dangers, rouse."

Persuadere is *suadendo inducere*, and also *adeo suadere, ut quis credat*; "to advise thoroughly," or "with effect," and likewise "to convince," or "impress the belief." "Hoc cum mihi non solum confirmasset, sed etiam persuasisset." *Cic.* "When he had not only assured, but also convinced me." Here it refers to sentiment. "Persuasit, se ut amitteret." *Plaut.* "He persuaded her to let him go." Here it refers to action.

CÆPISSE.

INCHOARE.

ORDIRI.

These verbs agree in expressing the act of beginning, or the commencement of a change. At an early period of the Latin language, the verb *cæpere* was in general use, and employed transitively and intransitively; but there appears no example, in which its object was immediately a material substance, of whose formal existence the commencement was predicated. "Ecastor jam biennium est, cum mecum rem cæpit." *Plaut.* Here the verb is used transitively, and the word *rem* refers to a love matter. "Nec pugnæ, nec lites ego cæpio." *Plaut.* "Prius olfecissem quam ille quicquam cæperit." *Ter.* In this sense, however, as governing an accusative, it was after-

wards supplanted by *incipere*, and was used only as a preteritive verb in the active voice, and in an intransitive sense to denote the beginning of an action or state, but not directly that of formal existence. “Et sane quæ sunt commodissima, desinunt videri, cum paria esse cœperunt.” *Plin.* Here the subject, or nominative to the verb, is not active; a change commences, but no efficient cause is expressed.

Inchoare, on the contrary, always implies, that the subject of the predicate, or nominative to the verb, is the cause of the commencement of the change, and is applied immediately to the formal existence of a material substance. We say *bellum cœpit* for “the war began,” but we cannot express this fact, by saying *bellum inchoavit*; for this would signify “he began the war.” We say *inchoavit ædem*, “he began the temple;” but we cannot say *cœpit ædem*, to express the same action. The verbs then, considered as denoting commencement, may be thus distinguished, *Inchoare* is *originem dare*, and *cœpisse* is *originem dare*, and also *originem habere*, corresponding to the English verb “to originate,” now used transitively and intransitively. The former admits an accusative of the thing begun; the latter universally excludes this accusative, if expressing a material substance, and, unless in Plautus and Terence, I believe, is not found with any objective case.

Cœpisse is opposed to ceasing, or ending; *inchoare* to perfecting, or completing. “Cœpisti melius, quam desines.” *Ov.* “Absolvit priora, inchoat posteriora.” *Plin.* *Cœpit et non desinet*; *inchoavit et non perficiet*. “*Inchoat*, qui incertum facit,” says Fronto; “*incipit*, cujus eventum sperat.” It is to be observed also, that if the work were finished, we may say, speaking of its commencement, *cœpit*, or *inceptum est*, but not *inchoatum est*; for *inchoatus* implies commencement, but excludes completion. “Ne hanc inchoatam transigam comœdiam.” *Plaut.* “Lest I

leave this comedy incomplete." "Erat difficile rem tantam tamque præclaram inchoatam relinquere." *Cic.* "To leave so great and so noble an affair unfinished." Neither of the other two verbs would express this conception.

Ordiri seems primitively to have had a reference to the process of weaving."—" *Ordiri*," says Isidorus, "est texere." Scaliger delivers the same opinion. In confirmation of this explanation, we find *redordiri* signifying *fila dissolvere*. "Geminis feminis nostris labor redordiendi fila rursus texendi." *Plin.* Hence it denotes to begin a process requiring considerable time, and implying a series of connected circumstances. This idea is not implied in either of the other two verbs. " *Ordimur*," says Dumesnil, "aliquid longum et artificiosum." "Nec gemino bellum Trojanum orditur ab ovo." *Hor.* "Inde toro pater Æneas sic orsus ab alto." *Virg.* In both these passages *cœpisse* and *inchoare* would be inadmissible, for reasons already given; and also, because they would not imply that continuity or regular train of events, which the authors intended to express.

There is another distinction, which, I am inclined to think, is justified by classic usage. *Ordiri* always refers to the earliest origin, or the very first link of a series of changes; *cœpisse* denotes a commencement from any term of the series. Suetonius, speaking of Claudius Cæsar, as attempting to write a portion of Roman history, says, "transiit ad inferiora tempora, cœpitque a pace civili." Livy, commencing with the origin of the Roman state, employs the terms *orsus* and *ordiundus*.

DOCERE.

ERUDIRE.

Docere has been defined to be, "cognitionem vel scientiam alicujus rei tradere;" *erudire* "e rudi doctum facere." The former is, "to give information or instruction," with no reference to the previous state of the person instructed;

the latter implies his previous want of culture, and tuition. By the former we communicate knowledge of any kind, principles or rules, facts or occurrences. The latter refers chiefly, if not solely, to intellectual improvement. "Quod enim munus reipublicæ afferre majus meliusve possumus, quam si docemus atque erudimus juventutem?" *Cic.* i. e. "*docendo, e rudi doctum facimus.*" "Studiosos discendi erudiunt, atque docent." *Id.* Here we have expressed rudimental instruction, and progressive culture. Sylla is described by Sallust as "*doctissime eruditus.*" *Eruditus*, *doctus*, and *peritus*, have accordingly been thus distinguished. *Eruditus est non rudis*; *doctus*, qui rationem tenet; *peritus*, qui experientiam et consuetudinem habet.

We find the pronoun of the first, and that of the third person sometimes emphatically combined, to express the same individual. "Egomet credidi homini docto rem mandare; is lapidi mando maximo." *Plaut.* "Atque hæc omnia is feci, qui sodalis Dolabellæ eram." *Cic.*

By a grammatical figure called *Enallage*, or specially *Heterosis*, the pluperfect indicative is sometimes used for the same tense subjunctive; as,—"*Impulerat* Argolicas ferro fœdare latebras," *Virg.*—to denote "he would have persuaded us."

Sufficient attention is not always paid to the distinction between *past* and *passing* time. To this cause may be traced several slight errors in chronology. *Decimum annum agit* is not correctly rendered "He is ten years old;" but "He is in," or "going his tenth year;" i. e. *Novem annos habet*, or *natus est*, "He has been born nine years."

DISTRIBUTIVE NUMERALS.

The distinction between these, and the cardinal numerals, has been already partly explained. It only remains

to be observed, that if the substantive, with which the numeral agrees, wants the singular number, a distributive, and not a cardinal, numeral must be employed. Thus, we say, *Bincæ literæ*, that is, *Ducæ epistolæ*. *Bina castra*, not *Duo castra*. *Terna arma*, not *Tria arma*. To this rule there is only one exception. If the number spoken of be *One*, we use *Uni*, *æ*, *a*, rather than *singuli*, thus *Una mœnia*, *Unæ nuptiæ*. "I received three letters from you, one of which I find is shorter than usual," *Ternas accepi literas quarum unas*, &c. And here, I may observe, that it is an error to say, that *unus* has no plural, unless joined to a noun which has no singular number. We have in Cicero "*Unis moribus*." *Orat. pro Flac.* "*Unis vestibus*." *Ib.* It is correct to say, that *unus* is not used as a plural, unless where the individuals expressed in the plural are considered as one aggregate, or when *unus* is used for *idem*, as opposed to *alius*.

EXERCISE.

In the conference between Scipio and Hannibal, before the battle at Zama, the Carthaginian is reported to have thus addressed the Roman general :

"Since fate has so decreed, that I, who began the war against the Romans, and who have been so repeatedly on the point of terminating it by a complete victory, should now come to ask peace, I rejoice, that it is of you, Scipio, I have the fortune to ask it. Of your numerous and splendid honours this will not be the least conspicuous, that Hannibal, by the favour of the Gods, victorious over so many Roman generals, has at last submitted to you ; and that you have terminated a war, which was marked by your disasters, before we experienced defeat.—This also is one of the singular sports of fortune, that I, who took up arms, when your father was consul, and who gave him battle in his first military command, should myself, unarmed, come to ask peace of his son. Happy would it have been, if the Gods had inspired our ancestors with that wisdom, which would have made them contented, you, with the sovereignty of Italy, and us, with the government of Africa. For not even to you, has

the conquest of Sardinia and Sicily been an adequate compensation for the loss of so many fleets, so many armies, so many generals of such distinguished name. So eager was our thirst after foreign possessions, as to subject our own to the hazard of war. But past errors it is much easier to censure, than to correct. For my own part, returning with grey hairs to my country, which I left, when a boy, years, with alternate prosperity and adversity, have taught me to leave nothing to the decision of fortune, which reason can determine. You are yet a young man; fortune has hitherto smiled on all your enterprises; you are yet a stranger to the frowns of adversity. I fear, therefore, you will pay but little regard to my suggestions; and that youth, with uninterrupted success, will tempt you to scorn every proposal for peace. He, whom fortune has never deceived, rarely reflects on her inconstancy. You are now, what I was at Thrasymene and Cannæ. Scarcely had you reached the military age, when you were entrusted with the supreme command of the army. You commenced your career with confidence, and fortune has never once failed you. You have avenged the death of your father and uncle; you have recovered Spain; you have expelled thence the Carthaginian armies; you were elected consul, when no Roman but yourself had the resolution to defend his country. You have passed into Africa; you have vanquished two armies; in one day you have taken and burnt two camps; you have made Syphax captive, lately a most powerful prince; and myself, after being in possession of Italy for fifteen years, you have dragged thence, to protect my native land. But I exhort you to remember, that fortune once smiled on me."

OBSERVATIONS.

PERTINERE.

ATTINERE.

Pertinere expresses the closest relation, as that of cause to effect, substance to quality, proprietor to property. "Ea, quæ ad effeminandos animos *pertinent*, important." *Cæs.* Here cause and effect are signified. "Expugnatae urbis prædam ad militem, deditæ ad duces *pertinere*." *Tac.* Here the right of property is expressed. *Attinere* denotes a loose relation. "Quid istud ad me

attinet?" *Plaut.* "How does that touch or affect me?" There seems to exist a similar difference between these verbs used impersonally.

PARUM.

PAULLUM.

"A little," is opposed to "not none," or "some;" "little" is opposed to "much." The former is rendered by *paullum*, the latter by *parum*, "A little money," *Paul-lum pecuniæ*. "Little money," *Parum pecuniæ*. "Paul-lum hoc negotii mihi obstat." *Ter.*, that is, *Aliquid* or *nonnihil negotii*. "Satis eloquentiæ, sapientiæ parum," *Sall. B. C.* "He had eloquence enough, but little wisdom."

It is to be observed, however, that *paullum* is often used in the sense of *parum*; but the latter is never employed for the former. "Paullum sepultæ distat inertiae Celata virtus." *Hor.* Here *paullum* denotes "little," and is used for *parum*.

QUOD.

UT.

These adverbs are abbreviations of one and the same etymon; but they differ widely in their signification. The former denotes the cause, the latter the effect; the former points to the origin of an action, the latter to its end. If we say, "He covets riches, not that in truth he believes them preferable to virtue, but that he may gratify for a little the vicious appetites, by which he is enslaved," we should render it, "Divitias appetit, non *quod* virtute potiores credat, sed *ut* pravis libidinibus, quibus inservit, parumper indulgere possit." In modern Latin, they are frequently confounded.

The rules given for the government of the conjunction *quod* are vague and contradictory. Its construction has baffled the ingenuity and researches of every critic and grammarian. The question is one of extreme difficulty.

The following observations are by no means offered, as an evolution of the principle, or as a solution of the question ; but they may, it is hoped, be of some use in guarding the reader against error.

1st. *Quod* introducing a sentence, or a clause, corresponding to our introductory phrase, "as to," is joined with the indicative. To this rule, we believe, there is no exception, unless when the clause is oblique, or the subject of the leading verb. "*Quod scribis, Apamea præsidium deduci non potuisse.*" *Cic.* "As to your writing," "in reference to what you write." "*Quod suades.*" *Cic.* In the following example, the reader, by referring to the passage, will find the clause to be oblique. "*Quod sibi Cæsar denunciaret.*" *Cæs. B. G. i. 36.* "As to Cæsar's threatening."

2d. When the conjunctive clause answers to the question "How?" or "In what respect?" *quod* takes the indicative mood. "*Facis tu fraterne, quod me hortaris.*" *Cic.* "You act a brotherly part." "How?" or "In what respect?" "In exhorting me." "*Spoliavit enim virtutem suo decore . . . quod negavit in ea sola positum esse beate vivere.*" *Cic.* "How did he rob virtue?" "By denying."

3d. *Quod*, when its clause answers to the question who? or what? supplying the place of a nominative to the principal verb, and stating a fact, takes the indicative mood. The phraseology of Cicero and Cæsar, as far as I have observed, accords with this rule. "*Parumne est malæ rei, quod amat Demipho?*" *Plaut.* "What is no small evil?" "That Demipho is in love." "*Accedit etiam, quod familiam ducit.*" *Cic.* "What is added?" "That, as a jurisconsult, he is at the top of his profession." "*Apparet, quod aliud a terra sumsimus, aliud ab humore.*" *Cic.* In the following sentence, the conjunctive clause does not express a fact ; and therefore the subjunctive mood is used. "*Facile est, quod conservam habeant.*" *Varro.*

"It is easy for them to have." It is to be observed, that a few examples occur in opposition to this rule. Tacitus, for instance, says "Augebat iras, quod Judæi non cessissent." *Hist.* v. 10.

4th. When *quod* is used for *quia*, the conjunctive clause answering to the question "Why?" and expressing a fact, as the cause of the thing predicated by the principal verb, it takes the indicative mood. "Hoc magis sum Publico deditus quod me sicut parentem et observât, et diligit." *Cic.* "Why am I devoted to Publius?" "Because he respects and loves me." "Quod autem a tuis abes, ideo levius ferendum est, quod eodem tempore a multis ac magnis molestiis abes." *Cic.* "Why is that to be borne as a lighter evil?" "Because you are removed from many troubles." "Nos, quod Romæ sumus miserrimum esse duco, non solum quod acerbius est videre, quam audire, sed etiam quod sumus objecti," &c. *Cic. Ep. Fam.* vi. 4. Here we have the first conjunctive clause supplying the place of an accusative before the verb *esse*, as it stood for a nominative, under the third rule, answering to the question what? and the two following conjunctive clauses, expressing the reasons, or causes, answering to the question, "why?" "Consolatione non utebar, quod . . . audiebam, quam fortiter . . . injuriam ferres." *Cic.* The conjunctive clause expresses the reason, why he did not employ the language of consolation. "Vix resisto dolori, quod ea me solatia deficiunt." *Cic.* In this way is *quod* generally construed, when it denotes the cause of what is predicated by the principal verb.

5th. When the conjunctive clause does not express the cause of the predication, but the object, or subject of the predicated verb, *quod* is joined very generally to the subjunctive mood; and in most of such examples the infinitive may be used. "Scio jam, filius quod amet meus." *Plaut.* "What was the object of his knowledge?" That his son was in love. This might be rendered *filium*

amare. "Nec credit, quod bruma rosas innoxia servet."
Claud. Here also the infinitive might be used. "Multo
 gravius, quod sit destitutus, queritur." *Cæs.* *Destitutum*
esse would express the same conception. "Mitto, quod
 invidiam, quod pericula subieris." *Cic.* "Omitto illa
 vetera, quod istum in rempublicam ille aluit, auxit, arma-
 vit." *Cic. in Brut.* The conjunctival clauses signify the
 things waived, or passed over. When the conjunctival
 clause expresses an object of perception, knowledge or
 belief, *quod* is, I believe, universally thus construed.
 When the conjunctival clause expresses the object of
 some mental emotion, we find the indicative or subjunctive
 used indiscriminately, where there seems no risk of am-
 biguity or misconception. "Quod bene vales, gaudeo."
Cic. "Lætatus sum, quod mihi liceret." *Cic.* "Quod
 redieris incolumis, gaudeo." *Cic.* "Dolet mihi, quod tu
 non stomacharis." *Cic.* "Miraris, quod non addixerit."
Plin. "Miramur, quod accessionem fluminum non *sen-*
tiant; æque mirandum est, quod detrimentum exeuntium
 terra non *senti*." *Sen.* In these examples the con-
 junctival clause does not express the cause of the pre-
 dication, but its object. "Quod vales, gaudeo" is equiva-
 lent to "Te valere gaudeo," or "*Te valere mihi est gaudio.*"
 "Dolet mihi, quod tu non stomacharis" is the same.
 "Mihi dolori est te non stomachari."

As the distinction here remarked is of importance, and
 may not be obvious to the junior reader, I will illustrate
 it by an example. "Ego te abfuisse tamdiu a nobis doleo,
 quod carui fructu jucundissimæ consuetudinis, et lætor,
 quod absens omnia cum maximæ dignitate es consecutus."
Cic. Here we have a clause expressing the object of his
 grief, and answering to the question, At what? "Te
 abfuisse doleo," "I grieve at your absence." Again, we
 have a clause, signifying the cause, why he grieved for
 the absence of his friend, answering to the question, Why?
 "Quod carui fructu," &c. "Because I have been without

the benefit of your society." These are distinct conceptions. In the former case, and in similar instances, the conjunction takes the indicative or the subjunctive mood, the infinitive also being elegantly used, and in the latter the indicative only. To these rules I subjoin the following observations.

It is essential to perspicuity, that contingency should be carefully distinguished from certainty, and fact from mere supposition, or an implied negation of the fact. *Non quod*, and *non quo*, "not because," "not that," are therefore generally connected with the subjunctive mood, when it is intended to deny or exclude the cause, expressed by the conjunction and the verb. Thus, "Equidem, cum hæc scribebam, aliquid jam actum putabam; non quod ego certo scirem, sed quod non difficilis erat conjectura." *Cic.* Here it is intimated, that Cicero had no certain knowledge of the fact; and that this knowledge, therefore, was not the ground or cause of his belief. This ground he states in the concluding clause, in which the relative is joined with the indicative mood. Had he said, *non quod sciebam*, it would imply, that he did know the fact. The same observation is applicable to the following sentence: "Non pol, quo quenquam plus amem, aut plus diligam, eo feci." *Ter.* Had Thais said, "quo quenquam plus amo," she would have admitted the superiority of her affection for another, though she denied that to be the cause, why she had excluded Phædria from her house. This rule, however, though conducive to perspicuity, is not, if we may rely on the accuracy of the readings, universally observed. "Non quod sola exornent, sed quod excellant." *Cic.* But, as it serves to distinguish between a fact merely supposed and not existing, from a fact, which does exist, but is not the cause of the action or event, an observance of the rule may, with propriety, be recommended. The distinction in our language is often very properly noted, by *that* and

because; thus, in the passage, quoted from Cicero, "Not *that* I knew it for certain, but *because* conjecture was not difficult."

The reader must bear in mind, that these rules, as far as they are applicable to *quod* with the indicative mood, yield to the general rule, that in all oblique examples, and expressions of mere contingency, the subjunctive mood must be used.

DEPRECARI.

De, compounded with a verb, sometimes heightens the signification—as *Amare*, "to love;" *Deamare*, "to love exceedingly;" sometimes reverses the signification—as, *Honestare*, "to grace," *Dehonestare*, "to disgrace." When the effect of the preposition, in one and the same word, is either augmentative, or privative, ambiguity must sometimes be necessarily created. This is the case with the verb *Deprecari*, which signifies either "to pray earnestly for," in order to obtain; or "to pray against," or "deprecate," in order to avert; and the verbal noun *Deprecatio* is equivalent either to *Obtestatio*, or *Detestatio*. "Nondum legati redierunt, quos senatus non ad pacem deprecandam, sed ad bellum denunciandum, miserat." *Cic.* Here it denotes, "to entreat," or "to pray for." "Nullum supplicium deprecatus est, neque recusavit." *Cic.* Here, on the contrary, it signifies "to deprecate," in order to avert.

A. Gellius considers *deprecari* as here equivalent to *detestari*, or *abominari*. Valla rejects this interpretation, and contends, that the verb is here synonymous with *precari*, or *imprecari*. But, though the idea of imprecation be that, which is chiefly here implied by Catullus, yet, as Scaliger observes, the verb *deprecari* is never used for "to imprecate," simply. It is to be observed also, that, though A. Gellius explains the verb *deprecor*, as here equivalent to *abominor*, it is evident, he perfectly

comprehended the full force of the expression ; for, he adds, “Catullus, eadem se facere dicit, quæ Lesbiam, quod et malediceret ei palam, respueretque, et recusaret, detestareturque assidue, et tamen eam penitus deperiret.” lib. vi. 16. The meaning intended by the epigrammatist is clearly, that he retorted on Lesbia her own revilings and imprecations ; that is, *deprecari a se, et imprecari in ipsam*. (See *Fran. Flor. Sabin. Lect. Subeis*.)

Heusinger and others have observed, that *quod ad me attinet* and *quod ad me pertinet*, are in modern Latin often confounded. The former means, simply, “as to myself,” *de meipso* ; the latter denotes duty, or obligation, being equivalent to *opus est, oportet, officium est*.

EXERCISE.

“All human glories are transitory and uncertain. I, who not long ago pitched my camp between Rome and the Anio, and whom you saw advancing the Carthaginian banners to the very walls of your capital ; I, after the death of my brothers, two most renowned generals, alarmed myself for the safety of Carthage, now almost in a state of blockade, came forward to deprecate those very calamities, with which I once threatened Rome. Behold in me a signal example of the vicissitudes of fortune. A single hour may strip you of all your glory. A certain peace is at all times preferable to the hope of victory. If you conquer, it will add but little to your fame ; if you are vanquished, the splendour of your past achievements will perish.

“It is not, Scipio, that I despair of the courage of my troops ; it is not that I dread the issue of a battle ; it is not because I imagine, that fortune has forsaken me, that I thus address you ; it is, that a sincere and lasting peace, useful, I believe, to both countries, but especially to my own, may be established between us. Sicily, Sardinia, Spain, together with the islands between Africa and Italy, I engage shall be yours. The Carthaginians shall confine themselves within the limits of Africa. These are the conditions.—I own that our insincerity, on some former occasions, may give you reason to sus-

pect the Carthaginian faith ; but remember, that the observance of treaties, and the maintenance of peace, depend much on him, who asks them.

“ I have been told, that your principal motive for refusing our suit, when we lately requested peace, was the want of dignity in our ambassadors. “ It is I, Hannibal, who now ask peace ; and if it be granted, persuaded as I am, that it will be advantageous to my country, I will inviolably maintain it.”

Scipio answered thus ; “ I was fully aware, Hannibal, it was the hope of your return, which prompted the Carthaginians to infringe the truce, and to frustrate the hope of peace, when it was well nigh concluded. This you do not deny. But, as it is your study to make your countrymen sensible of their obligation to you, for easing them of a heavy burden, so it should be my care, that they do not profit by their former perfidy. Our forefathers did not carry their arms into Sicily, nor we ours into Spain, for the sake of conquest, but to protect our allies. You yourself confess, that you were the aggressors ; and the Gods, by granting victory to those, who had justice on their side in the former war, affirmed the same truth. That they will favour us also in this, and that the Carthaginians will be humbled, I entertain no doubt. As to myself, I am fully sensible of human weakness, and the power of fortune. I am likewise well aware, that all our enterprises are subject to a thousand accidents. But, as I would not have denied your suit, if, before I marched into Africa, you had voluntarily evacuated Italy ; so now, when I have dragged you after me into your own country for its defence, I can be under no obligation to make any concessions. In a word, if the conditions first stipulated appear too hard, prepare for war, since you cannot endure peace.” Thus the conference ended ; and the generals retired, each to his own camp.

OBSERVATIONS.

The genitive is often used after the verb *sum* elliptically, such governing words, as imply duty, property, possession, matter, and various other relations to the subject being understood. “ *Hominis (proprium) est errare.*” *Cic.* “ *Judicis est (officium) in causis verum sequi.*” *Cic.*

"*Est voluptatis.*" "It is an affair of pleasure." Here *res* is understood; and it is sometimes expressed.

Manceps properly denotes "one possessing property by his own right," whether by inheritance, or by purchase, and specially by public sale. It came to be extended particularly to those who farmed the public taxes, which were always exposed to public auction. Hence the publicans were termed *mancipes* and their sureties *prædes*. Its meaning came to be still farther extended to denote "a person, who undertook the payment of a debt, due by another," and *præes* the surety for his fulfilling his engagement.

In rationibus referre denotes, according to Le Clerc, "to state in an account delivered to the treasury;" *in rationes referre*, "to insert in a private account."

Æstimatio, in its general acceptance, denotes "appreciation," or "fixing the value of any commodity, or property whatsoever." It is often, however, used to express not the act of appraising, but "the thing valued, and to be given as an equivalent, or security until the money price can be paid," or "something given in exchange." "*Mihi et res, et conditio placet, sed ita, ut numerato malim quam æstimatione,*" *Cic.*, i. e. "by giving in exchange property of the same value." It sometimes denotes "loss by the composition of a debt;" for Julius Cæsar, after the civil war, decreed, that debtors should satisfy their creditors, by giving in payment their possessions, valued at what they were worth, before the war, deducting the interest due to the creditor. Thus a fourth part of the debt was lost; and hence *æstimatio* came to denote a loss by compounding a debt. "*Non sis eo consilio, ut cum me hospitio recipias, æstimationem te aliquam putes accipere.*" *Cic.*, "that you welcome me as a debt, reduced by the new law," or "as one of your compounding debtors."

Expensum ferre was a technical phrase in the Roman language to denote "carrying to the debtor side of any

one's account, money lent to him," and hence "to advance," or "to lend money." *Acceptum ferre* was, on the contrary, "to give him credit for money received." "*Satis te elapsurum arbitrabare, si, quibus pecuniam credebas, iis expensum non ferres, cum tot tibi nominibus acceptum Curtii referrent.*" *Cic.* "Did you think, that you would escape all suspicion, if you did not enter as debtors, those, to whom you gave credit, (or to whom you lent money,) when the Curtii entered in their books so many sums, they had received from you."

Beneficium, which properly means "a benefit," or "act of kindness," was specially applied to honorary distinctions, particularly to promotions in the army; and those, who received them, were termed *beneficiarii*. They were obtained through favour with the general, the proconsul, the prætor, or a military tribune, who, on their return from the provinces, had a right to present to the treasury the names of those, who had distinguished themselves by their services abroad.

Contubernales were generally young men, who attached themselves to the governor's suite, when he was going to take the command of a province; their object being to acquire some knowledge of civil and military affairs, by his instruction and example.

EXERCISE.

Cicero greets Rufus. I should have used my utmost endeavours to give you a meeting, if you had continued in your resolution of going to the place, you first appointed: and, though you were unwilling to put me, for the sake of your convenience, to any trouble, yet, if you had sent me notice, be assured, that my convenience, compared with your wish, would have been to me only a secondary consideration. I should be able to send an answer to your letter more in detail, were it not for the absence of my secretary, respecting whom I have clearly ascertained, that as far as the exhibition of the accounts is concerned, (for as to other matters I cannot be positive,) he

has not intentionally taken any step, detrimental either to your interest, or your reputation. Moreover, if the old law, and the custom formerly observed, had been still in existence, I should not have laid my accounts before the treasury, without having, agreeably to that friendly connection, which subsists between us, previously examined, and completed, them with you. If the former practice had still obtained, I should have done this in the city ; but the Julian law rendering it obligatory to leave a statement of the account in the province, and exhibit an exact copy of it to the treasury, I drew it out in Cilicia. Nor did I adopt this procedure, with the view of controlling your accounts by mine ; but made such concessions to you, as I shall have no reason to repent of. The truth is, the accounts with you were made out in my absence ; and I took no farther concern in them, than to cast my eye over them. The copy, which I thus received from my secretary, I considered, as coming from your brother's own hand. As to the article you mention, relating to Volusius, it did not belong to the accounts, for I am informed by those, who are conversant in business of this kind, that Volusius cannot stand charged with this sum instead of Valerius ; but that the sureties of Valerius are liable to the payment. Nor did that amount, as you state, to 30,000 sesterces, but to 19,000 ; for money had been secured to us by a bill of Valerius, who had undertaken the payment ; and it is only the balance that I have charged.

In answer to your inquiry concerning my honorary list, I must acquaint you, that I have delivered the names of none but my own prefects, and military tribunes, with the names of those who attended me, as proconsular companions. In this matter I was misled by an erroneous opinion ; for I had conceived a notion, that no certain time was limited for this purpose. I have since been informed, that it is necessary to present this list, within thirty days after exhibiting the accounts. I am sorry that you had not the benefit of paying this compliment, as I had no ambitious views, in taking it upon myself.

I have nothing farther to observe, except in reference to the 100,000 sesterces. I remember you wrote to me on this subject before, in a letter dated from Myrina, acknowledging it to be an error, not of mine, but of your own. But, if there be any error in the case, it seems rather chargeable on your brother, and my secretary. It is now, however, not possible to be cor-

rected. At the same time, you ought to consider, that I left in the hands of the farmers of the revenue at Ephesus all the money, which legally accrued to me, and that Pompey seized the whole. Whatever effect, favourable or unfavourable, this may have on my spirits, you ought not to be discomposed by the loss of 100,000 sesterces ; and should only look upon it, as a dish less at your table, or some deduction from what I should have given you. But, if you had actually advanced 300,000 sesterces to me, out of your own property, you are too courteous, and too affectionate towards me, to require an equivalent in property ; for to pay the money, if I wished it, was not in my power. I have no objection to your tearing this letter. Farewell.

OBSERVATIONS.

ÆRARIUM.

FISCUS.

These two words seem to have been used indiscriminately, during the republic. The former was, under the emperors, appropriated to the public treasury, and the latter to that of the prince. “ Bona Sejani ablata ærario, ut in fiscum cogerentur.” *Tac.* “ The property of Sejanus was removed from the public treasury into the coffers of the prince.”

FENUS.

USURA.

VERSURA.

From the diversity of opinion among lexicographers and critics, respecting the difference between *fenus* and *usura*, we may naturally conclude, that there is some difficulty in ascertaining the precise distinction. That *usura*, which properly denotes “ the act of using,” or “ the liberty to use,” denotes by metonymy “ the profit, arising therefrom,” is sufficiently evident. Hence, it is specially applied not only to remuneration for the use or loan of money, but also to rent, paid for fields, gardens, &c. In the latter sense *fenus* is, I believe, never employed ; *usura*, therefore, implying the return made from any

capital, is a more general term, than *fenus*. When they are applied to money transactions, I am inclined to think, that, while *usura* is confined to "interest," *fenus* sometimes includes also the principal, being equivalent in such cases to *sors* and *usura*. In this acceptation it seems to me to be used in the following exercise.

The Romans were in the habit of computing interest by the month. The principal was termed *sors* or *caput*. "Debitor usuram pariter sortemque negabit." *Mart.* The coin denominated *As* being divided into twelve ounces, and the year into twelve months, an ounce *per* month amounted to an *As* for a whole year; and the calculation being always on a hundred, *fenus unciarium*, denoted one *As* for a hundred, or one per cent. interest for a year. *Fenus semiunciarium*, denoted half an ounce *per* month, or half of an *As* per year, or the half of one per cent.

Quadrans,	3 oz. per month, or	}	3 per cent.
	3 asses per year		
Triens,	4 oz. - - -	-	4 per cent.
Quincunx,	5 oz. - - -	-	5 per cent.
Semis,	6 oz. - - -	-	6 per cent.
Bes,	8 oz. - - -	-	8 per cent.
Deunx,	11 oz. - - -	-	11 per cent.
Centesima,	$\frac{1}{100}$ per month	-	12 per cent.
Centesima quaterna	- - -	-	48 per cent.

Compound interest was termed *usuræ usurarum*, or *anatocismus*.

Versura strictly implies interest paid for money borrowed from one person, to discharge a debt due to another. It has been defined *mutatio creditoris*; hence *versuram facere* is used to signify "to contract a debt, or borrow money on interest, in order to cancel another debt." And, as these were cases, in which the borrower would generally find it difficult to procure money, at the usual rate, *versura* came to denote sometimes exorbitant interest.

Hence *solvere versuram* meant "to pay more severely," "to aggravate one's difficulties." "*Versuram solves*," *Ter.* Familiarly rendered "you will get from the ashes into the fire," or as an old translator has it, "Tinker like, mending one hole, you will make two."

Annona, from *annus*, means "a year's production of food," but especially of corn. "*Provincia, annonæ fecunda*," *Tac.* The term is often used, to signify "the price of corn:" "*Jam ad denarios quinquaginta in singulos modios annona pervenerat*," *Cæs.* The person, whose duty it was, to provide the city with a sufficient supply of corn, was called *Annonæ præfectus*.

Authors, *aureæ ætatis*, used the phrase *præcipitem dare* for "to throw headlong," or metaphorically "to occasion the instant ruin of any one."

"*Nam cæteri quidem hercle amici omnes modo
Uno ore auctores fuere, ut præcipitem hunc darent*."

Ter. Ph. iv. 3. 20.

The adjective afterwards came to be sometimes employed as an adverb, as "*Præceps in exsilium acti*," *Ammian. xxix. 1.* This usage, however, is not to be imitated.

Derivative adverbs, when they govern a case, govern that of the primitive word; thus, "*omnium optimus*"—"omnium optime," *Cic.* "*Naturæ congruens*"—"Naturæ congruenter," *Cic.* "*Pedem altus*"—"Pedem alte," *Col.* The adjective *obvius* governs the dative: *obviam* therefore the same case.

EXERCISE.

During their consulship, a great dearth of corn had well nigh excited a popular insurrection. For several days the clamorous demands of the people in the theatre were numerous, and uttered with a degree of licentiousness towards the emperor, beyond all former example. These agitated him exceedingly, and he

censured the magistrates and the senators, for not having curbed the people by public authority. He stated, in addition to this censure, the quantity of grain, which had been imported by his order; and also named the provinces, from which he drew supplies, as far exceeding the importation, accomplished by Augustus. A decree of the senate was accordingly settled upon for controlling the people, in all the spirit of the old republic; nor did the consuls fail to issue their edicts with equal energy. Tiberius himself took no part in the business; his silence, however, did not, as he had trusted it would, gain him any popularity, but was construed into the sullen pride of a tyrant.

In the mean time a host of accusers rushed forward against those, who were in the practice of increasing their wealth, by usurious means. This, it must be admitted, was an evil, which had been of long standing in the city, and had been a very frequent cause of sedition and broils. Laws were therefore enacted, to repress the mischief, while the morals of the people retained their ancient character, and had suffered less corruption. For, in the first ages of the commonwealth, the interest of money was arbitrary, depending on the will and pleasure of the rich; but by a law of the Twelve Tables, it was reduced to one per cent. Afterwards by a regulation of the tribunes, it was reduced to one half. At last it was finally abolished, and checks were established by numerous decrees of the people, against the frauds of usurers, which, though often repressed, made their appearance again, through the extraordinary artifices practised by these men. But at the time, to which I now allude, that question came before Gracchus the pretor, and he, impelled by the great number of those, who had brought themselves into peril, submitted the case to the consideration of the senate. The fathers were alarmed (for not one of them was guiltless) and asked forgiveness of the emperor. Tiberius complied with their request; and eighteen months were granted, to enable every one to settle his accounts according to law.

This measure occasioned a scarcity of specie, all debts being, at the same time, thrown into a state of disquisition; and in consequence of judgment being signed against such a number of debtors, and their goods sold, the whole of the coin was locked up in the coffers of the prince, or the public treasury.

In order to alleviate this distress, the senate had given orders that two-thirds of every man's debt should be secured to the creditor on lands in Italy. But the creditors claimed the whole; nor was it an honourable thing for those, on whom these claims were made, to curtail the obligation. The consequences at first were mobbing, and supplications; subsequently the tribunal of the pretor resounded with noise and clamour; and what was sought as a remedy, namely, selling, and buying, was attended with the very opposite effects: for the usurers had hoarded all their money for purchasing lands at a reduced price. The quantity of property sold being followed by a reduction of value, great numbers were ruined, and the destruction of their private fortunes proved a death blow to their dignity, and their reputation. This state of things continued, until Cæsar brought them relief, by opening a fund of a hundred thousand great sesterces, giving them liberty to borrow without interest, for three years, on condition, that the borrower, for the security of the state, should mortgage lands of double the value. Thus was credit restored, and the money, which had lain in private hands, gradually began to be issued in loans, and the order of the senate for the purchase of lands fell into disuse. Like almost all such plans, it commenced in ardor, and the novelty being over, ended in indifference.

OBSERVATIONS.

ORIRI.

NASCI.

Oriri, as a synonyme of *surgere*, has been already explained. Distinguished from *nasci* it has been defined *in lucem prodire*, not essentially implying generation; and *nasci*, *ex utero procedere*—*e semine provenire*. The latter always implies literally, or figuratively, a generating cause; the former often denotes a beginning, or origin, where no generation is implied. “Belgæ ab extremis Galliæ finibus oriuntur.” *Cæs.* “The country of the Belgians commences from the remotest confines.” Where origination, or beginning merely, is signified, without reference to the cause, they are employed indifferently.

VOCARE.

APPELLARE.

NOMINARE.

These words, though used indiscriminately, as denoting "to name" are thus distinguished. *Vocare* is employed to denote "a call, or summons," as *vocat senatum*, "he summons the senate," *vocare ad arma*, "to call to arms." In this sense the two other verbs are never used. *Nominare* is "to express by its proper name," *proprio nomine nuncupare*, and also "to choose" or "to appoint," as *nominatus est consul*. In this latter sense, *vocare* is not employed. *Appellare*, while it agrees with *vocare* and *nominare* as signifying "to name," differs from the former, as never signifying "to summon," and from the latter, as never denoting "to elect," and from both, as denoting "to address," "to appeal to for aid, or relief." "Quem alium appellem?" *Cic.* "Whom else shall I invoke for aid?"

ÆQUALIS.

PAR.

SIMILIS.

Æqualis est, qui tantundem habet; *similis*, qui alterum refert. *Par* (absolute) *æqualis* and *similis*. But, when preceded or followed by *æqualis*, it signifies "like, and adapted to;" when accompanied with *similis*, it means "equal and adapted to." *Similis* expresses mere resemblance, *æqualis* denotes mutual and absolute equality; *par* mutual congruity, proportionate equality. Two shoes, for example, may be *similes* without being *pares*, and may be also *æquales* without being either *similes* or *pares*; but, if they are *pares*, they must be both *similes* and *æquales*. When mathematical and strict equality is to be expressed, *æqualis* must be used; when this notion is excluded, we sometimes find *par* employed in the sense of *æqualis*, as is the case in the following Exercise.

The verb *adducere*, literally "to lead," is figuratively used for "to induce," or "prevail upon," and is followed

by *ut* or *ad*, before the act, corporeal or mental, denoted by the following verb. "Si Cæsar adductus sit, ut præsidia deducat." *Cic.* "If Cæsar should be prevailed upon to withdraw the garrisons." In the following Exercise it is used by Cicero for *adduci ut credat*, and in this sense, is, contrary to common usage, followed by *ut*. "Magis adducor, ut credam iræ causam exercitui fuisse." *Liv.* "I am more induced to believe." "Maxime autem assequere, quod vis, si me adduxeris, ut existimem, me iudicium bonorum non funditus perdidisse." *Cic.* This is the general phraseology of Cicero, and, I believe, universally adopted by other reputable authors. Cicero, agreeably to the usual rule for verbs of believing, joins it sometimes with the infinitive, "Ego non adducor, quenquam bonum ullam salutem putare mihi tanti fuisse." *Cic.* "I do not believe," "I am not persuaded," or "convinced."

When the English infinitive is used in an absolute, or independent, sense, it must be rendered in Latin by *ut*, and the subjunctive mood. "Not to detain you longer, I will conclude." "Ne diutius te morer, finem faciam." "That I may not detain you."

It has been already observed, that, when an adjective refers to two, or more, substantives, it often agrees with the substantive nearest to it. The same observation is applicable to a verb, to which there are two, or more, nominatives.

The reader will bear in mind, that the infinitive mood is often the nominative not only to the verb *esse*, but to any other predicate; and that the substantive connected with that infinitive, and forming together the subject or the predicate, is put in the accusative case. Thus, "It is difficult for a man to judge, without experience." *Difficile est judicare, nisi expertum*, where *hominem expertum judicare*, is the nominative to *est*. "It follows, as a consequence, that they are miserable." *Sequitur eos esse miseros*. The nominative to *sequitur* is the subsequent

clause. In the oration against Sallust, generally ascribed to Cicero, we have the following expression; "*Utilius duxi, quamvis fortunam unus experiri, quam universo populo Romano civilis esse.*" This is so repugnant to the diction of Cicero, and of every other classic, that, if all other evidence were wanting, I should consider this as a sufficient proof, that the oration is falsely attributed to him.

EXERCISE.

Zeno, in laying the foundation of his doctrine, has entirely lost sight of nature. After having placed man's chief happiness in excellence of mind, that is to say, in virtue, and after telling us, that there is no other good, than moral rectitude, and that there could be no virtue, if in other matters there were any thing, which could make one thing better or worse than another, —after laying down these propositions, he maintained, without exception, their legitimate consequences. But so false are these consequences, that it is impossible, for the principles on which they are founded, to be true. For, we learn from the professors of the dialectic art, that, if the conclusions are false, the very premises themselves are false. This maxim is not only so consonant with truth, but also so evident, that logicians deem it unnecessary to offer any arguments in its support. "If it be *that*, it is *this* also; but if it be not *this*, it is therefore not *that*." Thus, if the deductions are subverted, the premises are subverted. What then are the conclusions here? That all, with the exception of wise men, are equally wretched—that all wise men are completely happy—that all virtuous actions are equal, and all moral offences alike. These positions, says Cicero, strike us at first, as having somewhat of an air of dignity; but, when we come to consider them, we refuse them our assent. For common sense and the nature of things, not to say truth itself, may be said to raise their voice against the persuasion, that there subsists no difference between those things, which Zeno pronounced to be alike. For, if this were true, it would follow, what no wise man would maintain, that the parricide, and the petty thief, are equally criminal. It would follow also, that those, who have made great progress towards perfection in virtue, but without completely attaining it, are consummately wretched; and that there exists not the shadow of difference

between their life and that of men of the most reprobate character ; so that Plato, one so eminently great, if he was not truly wise, was no better than the most worthless of mankind, nor lived more happily.

OBSERVATIONS.

PRÆBERE.

PRÆSTARE.

It has been already explained, how *præstare* is construed. As a synonyme with *præbere* denoting “to shew,” or “to exhibit,” as *se virum præstare*, or *præbere*, it has been thus distinguished. “*Præbeo patientis*,” says Diomedes, “*præsto facientis*.” This explanation narrows the import of the former verb too much. It implies more than a passive feeling. “Non legatum populi Romani, sed tyrannum præbuit.” *Cic.* Manutius is nearer the truth, who says, “*Præstare plus est quam præbere, cum hoc propensi animi sit, illud rem ipsam et actionem significet*.” The distinction we believe to be, that *præbere* refers chiefly to the disposition of mind, and does not necessarily imply action ; and that *præstare* always does. “Reliquum est, ut tibi me in omni re eum præbeam, præstemque,” &c. *Cic.* “Multi,” says Le Clerc, “*se præbent, non præstant*.”

OBEDIRE.

OBTEMPERARE.

The difference between *obedire* and *parere* has been already explained. *Obedire* and *obtemperare* have been thus distinguished. *Obedire* denotes an unreserved obedience to an express command, or admonition—an obedience to the very letter ; *obtemperare*, an obedience to the spirit of the advice, or the order given—a conformity to what may be presumed to be the will of the person obeyed, though that will be not expressed. “Obtemperamus,” says Donatus, “*tacitæ voluntati*.”

Causari est tanquam causam afferre—veram vel falsam

causam dicere. Drakenborch considers it as always implying falsehood ; but in this conception, I apprehend, he errs. Some critics are of opinion that it means also "to blame ;" I am inclined, however, to adopt the notion of the eminent writer just mentioned, who maintains, that it never bears this signification, and that the examples, cited in favour of it, may be otherwise interpreted.

Recusare is "to allege a reason against any thing proposed, as either asked or offered," "a reason for declining, or refusing." *Causam afferre, cur aliquid nolis*. *Excusare* implies, that the reason is given by way of apology. It governs the accusative expressing sometimes the apology offered, as "*Iis diversa excusantibus*." *Tac*. "They offering different excuses ;" and sometimes the thing, for which the apology, or excuse, is offered, positively, or negatively ; thus, "*Memineris excusare tarditatem literarum*." *Cic*. "To offer an apology for my tardy correspondence." "*Excusare consternationem*." *Curt*. 5. 10. "To offer excuses for their consternation." Here the sense is positive. "*Reditum Agrippinæ excusavit ob imminentem partum et hiemem*." *Tac*. Here the sense is negative. The meaning is not, "He offered as an apology for Agrippina's return," but "for her not having returned."

Gnarus, which is generally used in an active sense, is employed by Tacitus, and by him only as far as I know, in a passive signification, as denoting "known."

In detailing speeches, it is not uncommon for the author to pass from the direct to the oblique mode of expression, and instead of connecting an interrogative with the indicative, or the subjunctive mood, to join it with the infinitive, the clause being under the government of the principal verb. "*Tentari profecto patientiam, ut, si jugum acceperint, obnoxios premat*." *Cui enim non apparere, affectare eum imperium in Latinos?* *Liv*. i. e. *Nemini enim non apparere*. The words of the speaker would be,

Cui non apparet. "Hocine patiendum fuisse, si ad nutum dictatoris non responderet vir consularis?" *Liv.* i. e. "Hoc non patiendum fuisse," or in the words of the speaker, "Hocine patiendum fuit?"

Cavere is thus construed. When it governs the accusative, it signifies "to beware of," or "to guard against," and also, when it is followed by *a* or *ab*. "*Cavere pericula,*" *A. Gell.* "*Cavere a veneno.*" *Cic.* When it governs the dative, it denotes "to provide for one's safety," "to take care of one's interest." "*Amabo, tu huic caveas.*" *Plaut.* As a technical expression in law, it denotes with the dative "to give security to any one," and with the preposition *a* or *ab* "to demand, or get, security from any one." "*Prædibus et prædiis populo cautum est.*" *Cic.* "*Tibi ego, Brute, non solvam, nisi prius a te caverò, amplius eo nomine, cujus petitio sit, petiturum.*" *Cic.*

CESSARE.

ABSTINERE.

SUPERSEDERE.

Cessare is "to desist from," or "to discontinue an action." "*Non cessavit, quoad omnem stirpem deleret.*" *Just.* "Cassander did not resist until he had destroyed the whole race."

Abstinere, sciz. *manum vel sese*, means literally "not to touch," and hence "to refrain from doing." "*Cæsar prælio abstinebat.*" *Cæs.* "*Cæsar abstained from battle.*" It differs from *cessare* as not, like it, implying the discontinuation of a thing begun, but an abstinence from it entirely.

Supersedere is used in both these senses. 1st. For *cessare*. "*Supersede istis verbis.*" *Plaut.* "Desist from." "Don't repeat these words." *Desine sic loqui.* "Supersedeo te habere civem." *Val. Max.* "I cease to regard you as a citizen." "I recal the grant of liberty." 2dly. For *abstinere*. "*Cæsar prælio supersedere statuit.*" *Cæs.* While it is thus far synonymous with these two verbs, it

differs from both, as it conveys the accessory idea of inutility, or of impropriety. "Supersedas hoc labore itineris." *Cic.* "Spare yourself the fatigue of this journey, as being useless." "Hæc ego scribere publice supersedi; primum, quod memineram pro necessitudine amicitiae nostræ, pro facultate prudentiæ tuæ, et debere te, et posse, perinde meis, ac tuis partibus fungi; deinde, quia verebar ne modum, quem tibi in sermone custodire facile est, tenuisse in epistola non videar." *Plin.* Here Pliny specifies the reasons, why he deemed it unnecessary and inexpedient to write.

Invidere, was construed by Cicero, and other writers of the same period, sometimes with the dative of the person or the thing, as "Quod Hircio invideres." *Cic.* "Nonnulli invident eorum laudi." *Cic.*; sometimes, with the dative of the person, and accusative of the thing, as "Non inviderunt laudes suas mulieribus viri Romani." *Liv.* "Nobis optimam naturam invidisse videntur." *Cic.*; sometimes with the dative of the person, and ablative of the thing, with the preposition *in*, as, "Ego vero ita fecissem, nisi interdum in hoc Crasso inviderem." *Cic.* Quintilian remarks that Cicero, and ancient writers, construed the verb with the accusative. He means, I presume, the accusative of the thing; for I am inclined to think with Ascensius, that there is no example in Cicero, in which the verb is joined to the accusative of the person. "Pœne jam quicquid loquimur, figura est, ut huic rei invidere, non, ut omnes veteres, et Cicero præcipue, hanc rem." *Quint. lib. ix. cap. 3.* It is evident, however, from one of the examples here quoted, that Cicero did not scruple to join it with the dative of the thing, though he seems evidently to have preferred the accusative case.

EXERCISE.

Nero had now resolved, that Seneca should be put to death, and, as poison had not succeeded, he determined to proceed

against him by the dagger. Natalis was as yet the only person, who had brought the philosopher's name into question, saying, that he himself had been sent on a visit to Seneca, then confined by illness, with instructions to mention in the way of complaint, that Piso had always been refused admittance into his house, and that it would be for the greater benefit of both, to live on terms of mutual friendship. Seneca's answer, he said, was, that conversations together, and frequent conferences, did no good to either party, but that his own life depended on the safety of Piso. This allegation Granius Silvanus, a tribune of the pretorian cohort, receives orders from Nero, to report to Seneca, and to ask him, if he acknowledged the words of Natalis, and his own reply. Seneca answered, that Natalis had been sent to him with a complaint, that Piso's visits had not been received, and that he had offered the state of his health, and his love of ease as an apology—that he had no reason to prefer the safety of a private citizen to his own safety—that a disposition to flattery was no part of his character, and that this was a truth better known to no one than to Nero, who had oftener found in Seneca the spirit of a freeman, than the servility of a slave. Silvanus returned to Rome.

When these things were reported by him to Nero, in the presence of Poppæa and Tigellinus, who formed his cabinet council, whenever he was in a savage humour, the emperor asked, if Seneca was preparing for a voluntary death. "He exhibited," the tribune assured him, "no symptom of fear, nor did his language or his countenance show any feeling of dejection." "Go back," said Nero, "and tell him, that he must die." The tribune did not return the way he came, but struck off the road, and went to the house of Fennius the prefect. After explaining to him the commands of Cæsar, he asked him, whether he should obey them? "You must," said Fennius, "or you must die." The tribune sent a centurion to Seneca to denounce his death. The philosopher, nowise dismayed, called for his last will. The centurion refusing to let him have it, he turned to his friends, and said, "I call you to witness, since I am not at liberty to requite your services, that I leave you the example of my life, the only and the most precious legacy in my power to give; and if you bear in remembrance the virtues of this character, you will secure to yourselves the fame of a steady friendship." At

the same time he repressed their tears, and recalled their fortitude, sometimes by familiar conversation, and at other times in a tone of authority. "Where," said he, "are the precepts of wisdom? Where the arguments of philosophy, against impending evils—arguments the subject of our meditation during so many years? To whom is the cruelty of Nero unknown? He murdered his mother, he murdered his brother, what now remains but to add the destruction of his guardian and preceptor?" Then embracing his wife, he besought her to moderate her grief; and, while she contemplated his life spent in virtue, to support her spirits under the loss of her husband, by consolations derived from honourable principles. She, in opposition to his counsel, resolutely told him, that she was determined to die with him; and she called for the hand of the executioner.

Seneca, not inclined to bar her future celebrity, and with affectionate tenderness fearing, lest he should leave a wife, whom he loved with his whole soul, to the injuries of the world, briefly said, "I made you acquainted with the means of alleviating the ills of life; you prefer the glory of death. I will not envy the example to others. Of firmness of mind, while we meet this violent end, each of us may have an equal share; but the greater renown will be yours." Then with one stroke of the dagger they made an incision into their arms. Seneca, his body being now aged, and emaciated by a low diet, bled very slowly; and in order to hasten his death, he cut asunder the veins, and also the hams of his legs. Worn out with excruciating pains, the philosopher, with the view of preventing the courage of his wife from being overcome by his sufferings, and his own patience from sinking, by beholding her tortures, advised her to retire into another apartment. And now in his last moments while his eloquence continued to flow, he called for his secretaries, and dictated the greatest part of that discourse, which being now published in his own words, I forbear from injuring by giving the substance in any other form.

Nero, who had conceived no enmity against Paulina, and who wished to prevent an aggravation of that odium, which his cruelty had excited, sent orders to have her death staid. The slaves and freedmen, by the direction of the soldiers, bound up her arm, and stopped the blood; but whether they

did so, with her knowledge, is uncertain ; for as the vulgar are always prone to detraction, there were not wanting persons, who believed, that, while she feared Nero was implacable, she had ambition to share the glory of her husband's fate ; but a milder prospect being presented to her, the charms of life overcame her previous resolution. She survived her husband a few years, whose memory she cherished with affectionate regard. In the mean time, Seneca, while the blood still flowed sluggishly, and the approach of death was tardy, drank some poison, but without effect. At last he was carried into a bath, and there suffocated by the vapour. Thus died Seneca, a philosopher distinguished by many virtues, and also, it is said, by several vices.

INDEX

TO THE

PRELIMINARY OBSERVATIONS.

A.

Adjective, its place, page 8.
Adverb, its place, 9.
Ambiguity, to be carefully avoided, 15.
Antithesis, the order of words proper to it, 10.
Arrangement, comparative, 6.
Autem, its place in a clause, 9.

B.

Barbarism, in what it consists, 1.
 ——— in what cases admissible, 3.

C.

Circumstance, i. e. time, place, cause, manner, instrument, their place in a sentence, 10.
Conjunctions, their place in a sentence :—Enclitic, 9.
 ——— Postpositive, 9.

D.

Dispensare, improperly used for “to grant a dispensation from penance,” 4.

E.

Enim, etiam, their place in sentences, 9.
Euphony, its rules, 12.

F.

Figures and tropes, not always capable of being literally rendered, 15.

G.

Governing word, placed after its regimen, 9.

H.

Hic, the pronoun, its place in a sentence, 8.

I.

Igitur, its place in a sentence, 9.

L.

Language, its purpose and excellencies, 1.
 ——— Latin, its flexibility, 7.

Latin authors, distributed under four periods, 2.

Letters, continued repetition of the same letter in close succession, to be avoided, 13.

M.

Metaphors, not always transferable, 15.
 Monosyllables, in succession, should be avoided, 12.

Monosyllables, should not close a sentence, 11.

—— exceptions stated, 11.

N.

Names, proper, should precede the appellatives, 10.

Nē, enclitic—its place, 9.

P.

Phrases, how to be rendered, 14.

—— not to be used, unless sanctioned by positive authority, 14.

—— their literal meaning to be attended to, 14.

Q.

Que, enclitic conjunction—its place, 9.

Quidem, its place, 9.

R.

relative pronoun, its place, 8.

S.

Sentences, their cadence and swell, 10.

Style, should be uniform, and suited to the subject, 5.

Syllable, continued repetition of the same one to be avoided, 13.

T.

Tamen, its place in a sentence, 10.

V.

Ve, enclitic conjunction, annexed to a word, 9.

Vero, its place in a sentence, 9.

Vocative case, where to be placed, 10.

Vowels, their concurrence, when to be avoided, 12.

W.

Words, not to be used in a barbarous sense, that is, in a sense foreign to classic usage, 4—13.

—— belonging to one clause, not to be mixed with those of another, 10.

—— transferred from one language to another, but not always in their original sense, 16.

INDEX

TO

SYNONYMES.

A.	Page		Page
Abhinc	91	Alloqui	269
Abstinere	427	Alter	126
Accedere	157	Aluta	241
Accensus	284	Amare	255
Accidit	151	Ambitio	245
Accipere	109	Ambulare	230
Acies	301	Amicitia	229
Acta	257	Amittere	69
Ad	95, 96	Amor	113
Adeo	45	Amplus	99
Adhuc	374	An	278
Adimere	141	Ancile	134
Adjuvare	170	Annales	331
Adolescens	103	Ancilla	107
Adsum	27	Angor	138
Adulari	258	Anima	246
Advena	361	Animadvertere	98, 118, 309
Adversarius	168	Animosus	173
Ædes	150	Animus	246
Æqualis	422	Ante	96
Æquitas	269	Apex	248
Æquor	288	Apologus	393
Ærarium	417	Appellare	422
Ærumna	138	Appropinquare	157
Agere	130	Aptus	365
Agmen	301	Apud	69, 271
Agrestis	169	Arbiter	168
Albus	307	Arbitrari	363
Alere	393	Argumentari	234
Aliquis	145	Arrogantia	273
Alius	126	Aspicere	98
		Assentari	258

	Page		Page
Astrum	165	Commentarii	331
Ater	323	Compellare	269
Attinere	405	Concilium	86
Audacia	99	Concio	86
Audire	332	Confugere	70
Auferre	141	Consecrare	386
Auscultare	332	Consilium	86
Autem	37	Consortium	356
Auxiliari	170	Conspectus	75
Aviditas	245	Consuetudo	309
B.		Contemnere	260
Bibere	238	Contentio	131
Brachium	256	Continere	247
C.		Contingit	151
Cacumen	248	Controversia	131
Cadere	112	Contumelia	343
Cædere	105	Conveniens	365
Cæsaries	165	Conventus	86
Callere	57	Convivium	351
Candidus	307	Coram	96
Capere 93. 109.	247	Corium	241
Capillus	165	Corona	363
Captivus	144	Corruere	112
Carbo	105	Cremare	174
Carere	186	Crinis	165
Caritas	113	Culmen	248
Causa	255	Culpa	125
Cernere	98	Cum 69.	166
Cessare	427	Cunctari	208
Cingere	321	Cuncti	79
Circumdare	321	Cupere	250
Civis	332	Cupiditas	245. 368
Civitas	19	Cura 359.	387
Clam	21	Cutis	241
Clypeus	134	D.	
Cœpiasse	400	Damnum	322
Cœtus	86	Decipere	397
Collis	322	Dedere	88
Coma	165	Dedicare	386
Comes	65	Delubrum	150
Comitari 143.	262	Denunciare	164
Comitia	86	Depopulari	304
		Deportatio	344

	Page		Page
Deses	305	Exigere	337
Desiderare	250	Expellere	337
Desiderium	368	Experiri	355
Desinere	227	Expugnare	98
Desistere	227	Exsilium	344
Despicere	260	Exterus	361
Detrimentum	322		
Diadema	363	F.	
Dicacitas	208	Fabula	303
Difficilis	350	Facere	190
Diligere	255	Facetiæ	203
Disceptatio	181	Facies	275
Discrimen	373	Facinus	259
Dissimulare	35	Facta	257
Dives	361	Facundia	86
Docere	402	Fallere	397
Dolor	92. 188	Fallit	172
Domare	374	Fama	356
Dominatio	352	Famula	107
Dominus	91	Fanum	150
Donum	68	Fasti	381
Ducere	92	Fastidium	273
Duco	63	Fastigium	246
Dulcis	368	Fatigatus	138
Dux	92. 301	Fatum	70
		Fatuus	249
E.		Femina	358
Eatenus	374	Fenus	417
Ecquando	166	Pero	63
Effugere	226	Perre	140
Egere	186	Fessus	138
Eloquentia	88	Fides	67
Ensis	106	Figura	158
Epistola	154	Findere	103
Epulæ	351	Fiscus	417
Epulum	351	Flagitium	259
Equidem	87	Flagito	24
Erudire	402	Forma	108. 158
Etsi	383	Formidare	123
Evadere	226	Fortasse	34
Evenit	151	Forte	34
Exinde	91	Fortis	173
Exequiæ	362	Fortitudo	99
Exercitus	301	Fretum	288

	Page
Fugere	70. 274
Fugit	172
Fumus	362

G.

Gaudere	175
Gaza	151
Gens	306
Gesta	257
Gladius	106
Gratus	172
Gravari	208
Gremium	113

H.

Hactenus	374
Herus	91
Hic	38
Homo	177
Hortari	399
Hortulanus	152
Hospes	361
Hospitium	229
Hostis	168
Humilitas	178

I.

Idemtidem	167
Idoneus	365
Igitur	41
Ille	36. 222
Illuvies	366
Imminere	262
Impendere	262
Imperare	73. 101. 160
Imperator	92. 301
Imperium	73. 352
Incedere	230
Inchoare	400
Incola	392
Incolumis	164
Inde	41
Indies	148
Indoles	219

	Page
Induere	75
Inficiari	112
Ingenium	219
Ingens	99
Ingredi	230. 371
Inimicus	168
Inire	371
Injuria	343
Innocens	153
Innoxius	153
Instare	262
Instaurare	42
Integer	248
Inter	180. 271
Interire	70
Interrogare	220
Intersum	27
Intrare	371
Introire	371
Intueri	98
Invenire	235
Iipse	222
Irasci	210
Is	222
Iste	222
Item	45
Itidem	45

J.

Janua	370
Jubere	73
Jucundus	172
Jugum	322
Jumentum	73
Jurgium	237
Justitia	269
Juvenis	103
Juxta	76

L.

Laboriosus	359
Lacertus	256
Lætari	175
Latet	172

	Page		Page
Latro	158	Natio	306
Lautus	207	Negare	112
Legatus	370	Negligere	286
Legere	154	Nex	70
Lepos	203	Niger	323
Lex	326	Nominare	422
Liberalitas	233	Noscere	57
Libertus	330	Noxa	278
Libertinus	330	Noxia	278
Licet	383	Nubere	92
Lis	237	Num	278
Litera	154	Nummus	183
Littus	151	Nunc	118
Locuples	381	Nutrire	393
Luctus	92. 138		
M.		O.	
Maceria	111	Ob	95
Magnates	236	Obedire	271. 425
Magnus	99	Obervare	118. 309
Mandare	160	Obsidere	93
Mare	288	Obtemperare	425
Mens	246	Occulte	21
Metuere	123	Officium	181
Minari	164	Olitur	152
Moderatio	268	Omittere	286
Modestia	178	Omnes	79. 248
Modo	118	Opinari	363
Moenia	19. 111	Opiparus	207
Mæror	92. 138	Opitulari	170
Monere	399	Oppidum	278
Mons	322	Oppugnare	93
Monstrare	64	Optimates	236
Morari	208	Opus	250
Mors	70	Ora	151
Mos	309	Orator	370
Mox	118	Ordire	400
Mucro	106	Oriri	324. 421
Mulier	358	Oriundus	185
Munificentia	233	Ortus	185
Munus	68. 181	Ostendere	64
Murus	19. 111		
N.		P.	
Nasci	421	Pagus	278
		Par	422
		Parere	271

	Page		Page
Paries	19. 111	Præterit	172
Parma	134	Primo, -um	169
Parum	406	Primores	236
Pati	139. 149	Pro	96
Patria	305	Proceres	236
Paullum	406	Promittere	252
Pavere	123	Prope	76
Pectus	113	Propter	95
Pecunia	183	Prudentia	178
Pecuniosus	381	Pruna	105
Pecus	73	Pugna	85
Pelagus	288	Pugnare	85
Pellis	241	Pulchritudo	109
Pelta	134		
Per	130		
Percontari	220	Q.	
Perdere	69	Querere	110
Peregrinus	361	Quamvis	383
Periculum	373	Quando	166
Perire	70	Quancquam	383
Permittere	139	Quidam	145
Persuadere	399	Quidem	87
Pertinere	405	Quietus	44
Petere	24. 110	Quilibet	128
Plebs	306	Quispiam	128
Pona	104	Quisquam	128
Polliceri	252	Quivia	128
Pontificatus	343	Quod	406
Populus	306	Quotidie	148
Porta	370		
Poscere	24	R.	
Postulare	24	Radix	332
Potare	238	Ratio	255
Potentia	73	Ratiocinari	234
Potestas	73	Recipere	252. 383
Præ	96	Recitare	154
Præbere	425	Redintegrare	42
Præceptor	91	Redire	104
Præcipere	160	Regalis	368
Prædo	158	Regio	305
Prædesse	101	Regius	368
Præliari	85	Rejicere	87
Prælium	85	Relegatio	344
Præstare	425	Religio	323
		Renovare	42

	Page		Page
Reperire	235	Societas	356
Repudiare	87	Socius	65
Reri	363	Socors	385
Reverti	104	Sodalis	65
Riza	237	Solicitudo	394
Rogatio	326	Sordes	366
Rogo	24	Sospes	164
Ruere	112	Spectaculum	75
Rumor	356	Spectare	98
Rus	305	Spernere	260
Rusticus	169	Squalor	366
		Stator	284
S.		Statua	243
Sacer	329	Stella	165
Sacerdotium	343	Stipare	202
Sacro sanctus	329	Stirps	392
Sal	203	Stolidus	249
Saluber	285	Stomachari	210
Salutaris	285	Strenuus	173
Salvus	164	Studium	359
Sanctus	329	Stultus	249
Sanitas	129	Scandere	399
Sapientia	178	Suavis	368
Scelus	259	Subigere	374
Scindere	105	Subinde	167
Scire	57	Subvenire	170
Sciscitari	220	Succensere	210
Scutum	134	Succurrere	170
Secare	105	Sui	222
Secreto	21	Somere	109
Securus	164	Superare	275
Sed	37	Superbia	273
Segnis	395	Supersedere	427
Sequi	143	Superstitio	323
Servus	290	Supplicium	104
Sicut	45	Surgere	324
Sidus	165	Suscipere	363
Signum	243	Sustinere	149
Similis	422	Suus	222
Simul	36		
Simulare	35	T.	
Sinere	139	Tametsi	363
Sinus	113	Tectum	379
Sive	119		

	Page
Tegmen	379
Temperantia	268
Templum	150
Tentare	355
Tergiversari	208
Testis	168
Thesaurus	151
Timere	123
Totus	248
Tradere	88
Tranquillus	44
Tum	41
Tumulus	322
Tutus	164

U.

Ullus	128
Una	86
Urbs	19. 278
Urere	174
Usura	417
Usus	250
Ut	406

V.

	Page
Valetudo	129
Vastare	304
Vel	119
Velle	186. 250
Vereri	123
Veritas	67
Verna	290
Versura	417
Vertex	248
Verum	67
Vestire	75
Viator	284
Vicus	278
Videre	98
Vincere	275
Vinctus	177
Vir	144
Virtus	99
Visus	75
Vitare	274
Vitium	125
Vocare	422
Voluntas	359
Vultus	275

INDEX

TO

MISCELLANEOUS OBSERVATIONS.

A.

A, *Ab*, and *Abs*, when used, page 29.

A or *ab*, after a passive verb sometimes creates ambiguity, 179.

Abhinc, improperly used, 91.

Ability, how expressed, 24. 114.

Ablative absolute, explained, 178. 242.

———— more precisely expressed, 51.

———— ambiguity in the use of, how avoided, 367.

———— the designation vindicated, 50.

Abrogare legem, explained, 327.

Absolute case, in English and in Latin, 50.

Abstract truths, how expressed, 375.

Ac, not used before *c* or *q*, 232.

Accensus, office explained, 284.

Acceptum ferre, explained, 415.

Accusative, after an active verb, becomes the nominative to it, in the passive voice, 161.

Accusing and acquitting, verbs of, how construed, 52.

Action, reflex, how expressed, 183.

Action at law, how expressed, 384.

Active voice, used passively in English, 181.

Adducere, its meaning explained, 422.

Adjective, generally placed after the substantive, 35.

Adjectives, signifying knowledge or ignorance, desire or disdain, innocence or guilt, how construed, 84.

———— some not admitting comparison, 389.

Adolescentia, distinguished from *juventus*, 103.

———— improperly used, 103.

Adverbs, derivative, how construed, 419.

———— denoting quantity, how construed, 312.

Advising, verbs of, how construed, 23. 80.

Edilis, when created, and office explained, 341.

Equare, its meaning and construction, 388.

Æs, sometimes suppressed, 245.

Æs, or *as*, explained, 245.

Æstimatio, its import explained, 414.

Affici dolore, *a dolore*, distinguished, 180.

Affirmare and *confirmare*, how construed, 156.

Agere civem and *ludere civem*, distinguished, 219.

Agger, what, 289.

Ait, distinguished from *inquit*, 66.

Aliquando, its meaning, 40.

Aliquid and *Aliquod*, distinguished, 39.

Aliquid, sometimes omitted, 39.

Aliquis, expressed by *nescio quis*, 145.

—— opposed to *nemo*, 146.

"All of you," how rendered, 336.

Aluta, explained, 241.

Ambo, its meaning, 26. 148.

Amorem contrahere, how the phrase is to be used, 46.

An, conjunction, when used, 279.

Annales, explained, 331.

Annona, meaning explained, 419.

Antequam, often divided and its parts placed in different clauses, 106.

Antiquare legem, its meaning, 327.

Apposition, grammarians not agreed respecting the rule, 89.

Apud, improperly used, 69.

Artem exercere, facere, 152.

Article, definite, how expressed in Latin, 64.

As, often rendered by *pro*, 25.

—— denoting likeness, how rendered, and also implying cause, how rendered, 231.

"As if," how rendered, and with what tenses connected, 47.

At, before the name of a town, how rendered, 45. 49.

At full speed, or "*as fast, as he could*," how rendered, 228.

Attinet, distinguished from *pertinet*, 412.

Audax, its meaning explained, 147.

Aureus, what coin, and of what value, 245.

Avunculus and *patruus*, distinguished, 101.

B.

Balista, 289.

Before, preceding a verb, or a noun, how rendered, 49.

Beneficium, its meanings explained, 415.

But, after a negative, how rendered, 153. 249.

By, before a person, or the principal agent, how rendered, 28.

—— referring to the instrument, or to the secondary agent, 28.

C.

Cadences, 319.

Callere à calum, 59.

Can, how rendered, 229.

Cannot but, how rendered, 295.

Capi dolore, capere voluptatem, 109.

Cardinal numerals, when used, 37. 119.

Casualty, how rendered, 34.

Catapulta, 289.

Causari, its import explained, 425.

Cave, equivalent to *vide ne*, 251.

Cavere, how construed, 427.

Censor, office explained, and when instituted, 337.

Census, what and when instituted, 337.

Centuria prerogativa, explained, 353.

Circumdare, how construed, 298.

Cities, names of, how construed, 45. 52.

Civitas, its application, 19.

—— its signification explained, 328.

Classici, term explained, 333.
Coins, 244.
Comitia tributa, what, and when held, 354.
Commentarii, explained, 331.
Commissatio, explained, 352.
Common, how rendered, 70.
Communicare, how construed, 86.
 Comparison, metaphysical impropriety in expressing it, 399.
 Comparative degree, when used, 238.
 Comparatives, how construed, 61.
Concio, its meaning explained, 86.
 Concords, four, the fifth explained, 323.
 Condemning, verbs of, how construed, 52.
Conditionality, not always expressed, 348.
Confirmare and *affirmare*, how construed, 156.
 Conjunctions, postpositive, what, 87.
 ————— in oblique sentences, how construed, 303.
 ————— elliptically used, sometimes joined to an infinitive, 327.
Conscripti, term explained, 335.
Consulere, how construed, 128.
 Contingency, often expressed in English by the indicative mood, 21. 35.
Contubernales, its meaning explained, 415.
Convenire, how construed, 65.
 ————— when it governs an accusative, 65.
Could, how rendered, 30.
Countryman, its two meanings, 231.
Crapula, explained, 221.
Credere, how construed, 49.

Cum, frequently joined with the subjunctive mood, 41. 55.
 — a conjunction, with what mood joined, 55.
 — an adverb, with what mood joined, 55.
 — preposition, joined with *suis*, not with *ille* or *is*, 69.
 — often elegantly omitted, 291.
 — not used before words beginning with the letter *n*, 57.
Curare, how construed, 72.
Cur non, distinguished from *Quin*, 350.

D.

Dare penas, explained, 146.
 Dative case, elegantly used for the genitive, 144.
 ————— in English, sign of frequently omitted, 85.
 ————— why called the acquisitive case, 22.
Day before, how rendered, 106.
De, improperly used, in modern Latin, 78.
Debere, how construed, 24.
Dectura, what, and of what number it consisted, 295.
Deducere, distinguished from *subducere*, 86.
Deesse, elegantly used for *carere*, 207.
Deficere, how construed, 101.
Denarius, of what value, 243.
 Deponent verbs, meaning of the perfect participle, 20. 26.
Deprecari, its meanings explained, 411.
Derogare legem, explained, 327.
Desire, or *disdain*, adjectives, denoting, how construed, 84.
Determined, applied to a person, and to a thing, 111.

Dictator, office explained, 264.
Dies, fasti, nefasti, festi, profesti, intercalarii, 211.

— its gender in the plural number, 385.

Digitus, latus, transversus, explained, 297.

Dignus qui, how construed, 325.

Dissuadere, how construed, 43.

Distributive numerals, 38.

— joined to nouns having no singular number, 403.

"Do all but," how rendered, 347.

Do, dico, addico, explained, 211.

Domus, how construed, 52.

"Do nothing but," how rendered, 327.

Donare, how construed, 152.

Donec, to what mood joined, 62.

Drachma and *Denarius*, compared, 243.

Drachma, its weight and value, 243.

Dubitare, its meaning, and how construed, 346.

Dum, often elegantly omitted, 291.

— to what mood joined, 62.

Duty, or *obligation*, how expressed, 24. 114. 183. 300.

E.

Each other, how rendered, 171.

Ecquando, when used, 166.

Ed, termination of a participle, what it implies, 20.

Effect, how expressed, 23. 107.

Either of two, how rendered, 188.

Epicene, meaning of the term, 136.

Equality, expressed by *so as*, how rendered, 362.

Equidem, quidem, how used, 87.

Erogare sumptum, explained, 78.
Esse, cannot govern an infinitive, 71.

Evadere, error in the construction of, 227.

Excess, measure or cause thereof, how expressed, 150.

Excusare, its signification, and mode of construction explained, 426.

Expensum ferre, its meaning explained, 415.

Extremus, its import explained, 46.

Eye, used in English as a singular, where the Latins used the plural, 119.

F.

Facere sumptum, explained, 78.

Fallit, how construed, 172.

Familia, term explained, 331.

"Far from," how expressed, 185. 270.

Fasces, term explained, 264.

Fasti, explained, 331.

Feria, stativa, conceptiva, mandina, &c., explained, 211.

Ferre expensum, acceptum, explained, 414.

— how construed, 231.

Fidem dare, facere, habere,olvere, 282.

Foot measure explained, 321.

For, a sign of the dative, often omitted in English, 85.

— before a verb, how expressed, 107.

Fore, or *futurum esse*, does not determine the tense of the following verb, 117.

From, after verbs of hindering, how rendered, 112.

— before the name of a town, how rendered, 45.

Fui, seldom joined to the perfect participle, 182.

Future action or event, how expressed as perfect, 173. 253.

—— events, after verbs of *promising* and *hoping*, often expressed in English by a present tense, 72.

—— of infinitive, when wanting, how supplied, 117.

—— perfect and imperfect, 116.

—— subjunctive, wanting in Latin, how supplied, 117.

—— time, implied in English, without any note of futurity, 21.

Futurity, often expressed in English by a present tense, 71. 161.

G.

Gender, masculine, preferred to the feminine, 62.

—— of nouns, in English and Latin, 135.

Genders, different, of nouns, with a common adjective, 141.

General practice, how expressed, 273.

Generic term, commonly placed before the special, 35.

Genitive case, ambiguity sometimes attending it, 108.

—— Latin, when used, 77. 94. 261.

—— how differing from the English, 77.

—— used with *sum*, elliptically, 413.

Genus, *genus*, terms explained, 306. 333.

Go, “to go,” expressing an endeavour, or simple futurity, how rendered, 110.

Gratias agere, habere, explained, 387.

Guilt, adjectives denoting, how construed, 84.

Gerund in *di*, governing a genitive, 385.

H.

Habere, used for *posse*, 74.

Habit, or *custom*, expressed by the preterimperfect tense, 68.

Had, as an auxiliary, and as a verb of possession, how rendered, 256.

Hastati, what they were, 294.

“Have in one’s eye,” how rendered, 119.

Hinc, employed to denote origin or cause, 372.

Homo, its meaning, 64.

—— used contemptuously, 184.

Hortari, how construed, 80.

Hostis, original meaning of, 168.

I.

Idem cum, distinguished from *idem qui*, 293.

Idem qui, how construed, 291.

Ides, what they were, 29.

If, with what tenses connected, to express different times, 47.

—— taken for *whether*, how rendered, 134.

Ignorance, adjectives denoting, how construed, 84.

Ille, ipse, iste, and hic, distinguished, 38.

Impendere sumptum, 78.

Impersonal verbs, distinguished from personal, 115.

—— how construed, 153.

Imus, interior, intimus, their import explained, 46.

In, not always a sign of the ablative, 122. 186.

—— when joined to the ablative,

and when to the accusative, 122.

"In the case of," how expressed, 150.

Indicative mood, in English, often denotes contingency, 21. 35.

Indignari, its meaning explained, 156.

Infinitive mood, how used, 24. 31.

———— governed by nouns substantive, 81.

———— used for the preterimperfect indicative, 210.

Infinitive supplies the place of a nominative to a verb, and of the accusative before another infinitive, 53. 423.

———— used in an absolute sense in English, how rendered in Latin, 423.

———— used absolutely, 423.

Ing, participial termination, its import, 20.

Inimicitia, used by Cicero, for *inimicitia*, 240.

Innocence, adjectives denoting, how construed, 84.

Inquit, distinguished from *ait*, 66.

Intention, how expressed, 23.

Intercisi, sciz. *dies*, what, 211.

Interest of money, how computed, 418.

Interrogatives, taken indefinitely, 43.

Into, how rendered, and exceptions, 122. 186.

Intransitive verbs, in English, how conjugated, 249.

———— governing an accusative, 296.

Inversion of a clause, when proper, 314.

Invidere, how construed, 428.

Is, ille, iste, distinguished from *ipse*, and *sui*, 222.

It is, it was, how rendered, 161.

J.

Jamdiu, Jamdudum, Jampridem, explained, 118.

Jeugma, sometimes inadmissible, 188.

Join, a verb, used ambiguously, 27.

Jubere, how construed, 73.

Jus imaginis, explained, 335.

Juventus, distinguished from *adulescentia*, 103.

Juxta, improperly used, 76.

———— how distinguished from *prope*, 76.

K.

Kalendæ, or *Calendæ*, what, 29.

Knowledge, adjectives denoting, how construed, 84.

L.

Lactare, used by Varro, Plautus, and Terence, 234.

Latet, how construed, 172.

Lati loci, explained, 381.

Leave, or *liberty*, how expressed, 24. 114.

Legion, of what number it consisted, 295.

Letter writing, forms of, among the Romans, 156.

Lex, distinguished from *rogatio*, 326.

Libra, its weight and value, 243.

Licet, its signification and use explained, 24.

———— when used, 31. 114.

Lictors, office explained, 263.

Litem intendere, explained, 384.

Lustrum condere, explained, 338.

M.

- Macte*, how construed, 364.
Magnus, not to be applied to a person, 99.
Magister, how derived, and to what opposed, 91.
Manceps, its meaning explained, 414.
Mansum de tabula, explained, 297.
May, and *might*, how expressed, 24. 114.
May, as "we may see, hear," &c., how rendered, 242.
 Measure, in expressing it, the governing word, sometimes omitted, 251.
 ———— how expressed, 234.
Medius, its import explained, 46.
Meminisse, how construed, 60.
Mentiri, and *mendacium dicere*, distinction between, 67.
Mens, in *mentem venire*, remarks on, 234.
 Metaphysical improprieties, common to all language, 389.
Miles, whence the name, 295.
Mina, of what weight and value, 244.
Modo, sometimes omitted, while the negative is expressed, 393.
 "Most of you," how rendered, 346.
Mood, potential and subjunctive, distinguished, 90.
 ———— infinitive, how used, 24.
Monere, how construed, 80.
Must, how expressed, 299.

N.

- Name*, proper, elegantly agrees with the subject, and not with *nomen*, or the generic term, 63.
Natus, when construed with a preposition, 320.

- Ne*, elegantly used for *ut non*, 42.
 — used for *non*, with the imperative and subjunctive moods, 126.
Nefasti, sciz. *dies*, what, 211.
Ne quidem, are always disjoined from each other, 87.
 ———— how used, 391.
Necessity, how expressed, 74. 300.
Nedum, expressed by *non modo non*, 393.
 Negatives, two, equivalent to an affirmative, 295.
 "Neither, of two," how rendered, 188.
Nemo non, distinguished from *Non nemo*, 311.
Nescio quis, used for *aliquis*, 145.
Nequis, elegantly used for *ut nemo*, 102.
 Neuter verbs, governing an accusative, 296.
Ni, nisi, elegantly used for *si non*, 38.
Nihil, elegantly used for *nullus*, 139.
Nikility, words expressive of, do not admit intension, 54.
 ———— words expressing it, admit neither intension nor remission, 391.
Nomina facere, explained, 208.
 Nominatives, sometimes placed after the verb, 314.
Non modo, often used for *non modo non*, 393.
 "None of many," how rendered, 188.
Nones, what they were, 29.
Nostrum and *nostri* distinguished, 349.
 Notation, Roman, 121.
 "Nothing," joined to an infinitive, how rendered, 74.

Noun, governing another in the genitive, has often an active or passive signification, 108.

— sometimes governs the dative, 108.

Nouns of different genders, having a common adjective, 141.

— of the fifth declension, generally want the plural, 234.

Novus homo, its meaning, 336.

Nam, *as*, explained, 279.

Numbers, how expressed, 120.

Numerals, cardinal and ordinal, 120.

— adverbial, 120.

— how construed, 61.

— distributive, where used, 403.

— cardinal and distributive, when required, 154.

Nummus, 243.

Nunciare Romæ, Romam, 313.

O.

Obligation, how expressed, 74.

Oblivisci, in two senses, 308.

Obrogare legi, 327.

Obscurity, created by the suppression of a substantive connected both with an adjective, and another substantive, 391.

Occasio, explained, 40.

Of, how rendered in Latin, 77.

— with a numeral adjective, 97.

— sign of genitive or ablative, when the substantive governed has an adjective joined with it, 261.

“*On the point of*,” how expressed, 185.

Once, or *on a former time*, how rendered, 375.

— or *for one time*, how rendered, 375.

One, followed by *another*, how rendered, 35.

One another, how rendered, 171.

One of many, one of two, how rendered, 187.

Oportet, how construed, 24.

Opes, its meaning explained, 75.

Opus, how construed, 251.

Or, expressing an alternative, 252.

Ought, how expressed, 24.

P.

Pallium, explained, 265.

Palmus, explained, 321.

Paludamentum, what, 265.

Participial explained, as different from the participle, 67.

Participials in *us*, how construed, 84.

Participle, what it governs, 67.

— in *du*, its import explained, 377.

— passive, subject of, expressed by a clause, 148.

— perfect, difference between it and the infinitive, 20.

— perfect of passive, dependent and common verbs explained, 26.

Participles, perfect and imperfect, in English, how rendered, 20.

Partim, how construed, 312.

Partitives, how construed, 61.

Passive verbs, how construed, 161.

Patricius and *Patres*, the terms explained, 332.

Patruus and *avunculus*, distinguished, 101.

People or *persons*, how rendered, 38.

— or nation, how expressed, 38.

Peplum, what, 265.

Perfect participle, absolutely used without a noun, 148.

Persona, explained, 66.

Personal, distinguished from impersonal verbs, 115.

Persuadere, how construed, 163.

Pertinet, distinguished from *attinet*, 412.

Petere, how construed, 167.

Pluperfect indicative, used for pluperfect subjunctive, 403.

Poetical modulations, not always to be avoided, 320.

Panas dare, sumere, how construed, 146.

Penitentia, not used by Cicero, 259.

Point, on the point of, how expressed, 185. 270.

Pondo, of what value, 243.

Pontifex, office what, and when instituted, 339.

Populus and *Plebs*, distinguished, 335.

Posse, how construed, 24.

— when used, 31.

Postea, explained, 337.

Postquam, often elegantly omitted, 291.

Potens, not joined with an infinitive, 305.

Potential, distinguished from subjunctive mood, 30.

— where to be used, 30.

Potiri, how construed, 308.

— joined to a genitive case, 376.

Præstare, how construed, 360.

Present tense, applied to time past and future, 82.

Preterimperfect subjunctive, explained, 47.

Preterite tense, definite, before *ut*, is generally followed by the present subjunctive, 82.

Preterite followed by *ut*, and distinguished from preterite indefinite, 83.

Price, or value, how expressed, 244.

Primus, distinguished from *primo*, 239.

— its import explained, 46.

Primus qui, how construed, 216.

Principes, what, 294.

Prior, posterior, proximus, ultimus qui, how construed, 216.

Pronoun, relative, often omitted in English, expressed in Latin, 159.

— where emphasis or contrast is implied, 188.

— of the first person, combined with that of the third, to express the same person, 403.

Pronouns adjective, used for the substantive, 258.

Purpose, how expressed, 23. 53. 106. 240.

Q.

Quæstor, when created, and office explained, 342.

Quam, how construed, 212.

— sometimes understood, 215.

— connecting two substantives, 372.

Quam primum, used improperly for *quum primum*, 180.

Quando and *cum*, how distinguished, 166.

Que, enclitic, when used rather than *et*, 247.

Qui, elegantly omitted, 60.

— used for *et ego, et tu*, 104.

— preferable to *et is, or et ille*, 104.

— when taken for *quis*, 201.

Qui, often used to introduce a sentence, 131.

— rules for its construction, 189.

— when used to express purpose, 240.

— sometimes agrees, not with the antecedent, but the noun following, 297.

— sometimes agrees with a substantive, whose meaning is included in some preceding word, 299.

Quid and *quod*, distinguished, 39. 44.

Quin, use of it explained, 350.

Quinarius, of what value, 244.

Quis, distinguished from *uter*, 9.

Quisque, how construed, 309.

Quo, elegantly used, with a comparative for *ut*, 127.

Quoad, how construed, 311.

Quod, how construed, 406.

R.

Recusare, its meaning explained, 426.

Referre, how construed, 380.

— *in rationibus* and *in rationes*, explained, 414.

Reflex action, how expressed, 183.

Relative, when resolvable into *et ille*, 104.

— pronoun, often omitted in English, but required in Latin, 159.

— *qui*, agrees with its antecedent in person, errors against this rule, 172.

— sometimes agrees with the noun following, 299.

Repetundæ, explained, 50.

Repudiare, from what derived, 86.

Reverti, how used by Cicero, 104.

Risus sardonicus, explained, 296.

Rogatio, distinguished from *lex*, 326.

Rus, how construed, 52.

S.

Saltus, explained, 321.

Sardonian laugh, 296.

Satin' salvæ, explained, 263.

Seducere, improperly used, 72.

Sembella, its value, 243.

Semel, meaning explained, 375.

Sententia, explained, 380.

Sentire, explained, 134.

Servire, opposed to *imperare*, 249.

Sestertius, of what weight and value, 245.

Seu, sive, when used, 119. 280.

Shall, should, how rendered, 31.

Should, not always a sign of future time, 131.

— expressing obligation, how rendered, 114.

— often a sign of the present of the infinitive, 346.

Si, how construed, 357.

Sine, omnis used after it, 80.

Slaves, different denominations of, 290.

"So as," referring to one and the same person, 362.

"So far from," how expressed, 185. 270.

Solidus, 243.

Solum, sometimes omitted, while the negative is expressed, 333.

Stator, office explained, 284.

Stilus, stilum vertere, explained, 297.

Stola, by whom worn, 267.

Suadere, how construed, 43.

Sub, compounded with an adjective, 237.

Subducere, distinguished from *deducere*, 86.

Subject, change of, to be noted, 292.

Subjunctive, distinguished from potential mood, 30.

———— the Latins have no simple future of, 116.

———— mood explained, 30.

348.

Subornare, its meaning explained, 362.

Subrogare legi, 327.

Substantive, understood to the adjective agreeing with it, and expressed with the substantive, which it governs, 391.

———— having an adjective joined with, and governed in the genitive by another, 261.

Substantives of different genders, having a common attributive, 141.

———— having an active or passive signification, 106.

Succedere, how construed, 187.

Sufficere, how construed, 368.

Sui, and *suis*, when used, 222.

Sumere pœnas, 146.

Summus, its import explained, 46.

Sumptum facere, impendere, 78.

Superlatives, how construed, 61.

———— error therein, 62.

———— followed by *that* or *who*, 217.

———— improperly used for the comparative, 239.

Supines, explained, 286.

Suppeditare, how construed, 78.

Supplicium, to what equivalent, 104.

Syllepsis generum, 61.

T.

Tabellarius, his office, 155.

Tædet, how construed, 139. 152.

Talentum, its weight and value, 244.

Talis, qualis, tantus, quantus, how construed, 159.

Tandem, its import explained, 328.

Tense of the following verb, generally dependent on that of the preceding verb, 23.

Terrencius, its value, 243.

Testudo, explained, 288.

The, before a comparative, how rendered, 251.

That, often omitted in English, 305.

———— after "what is the reason," how rendered, 328.

Time, point of, and space of, how expressed, 29. 206.

———— how divided and computed, 29.

———— past, to be distinguished from time passing, 403.

———— point of, not always expressed in the ablative, 372.

Timere, how construed, 125.

To, a sign of the dative, often omitted, 85.

———— after a verb of motion, how rendered, 25.

———— before the name of a city, how rendered, 52.

———— signifying "agreeably to," how rendered, 277.

Toga, alba, and *candidata*, described, 232.

———— *pura, prætexta, virilis, purpurea*, 265.

Together, how sometimes rendered, 36.

"Too great for," and similar expressions, how rendered, 215.

Totus, meaning explained, 79.

Transition from one subject to another, to be noted, 232.

———— from the direct to the

oblique form, in detailing speeches, 426.

Triarii, who, and whence their name, 294.

Tribunus plebis, when created, and office explained, 339.

Tribus, its meaning explained, 353.

—— institution, and number of, 353.

Truths, universal or abstract, how expressed, 375.

Turna, what, and of what number, 295.

Turres, what, 289.

U.

Ultimus, its import explained, 46.

Universal truths, how expressed, 375.

Universi, explained, 79.

Unus, when used in the plural number, 404.

Usus, how construed, 251.

Ut, when used, 22.

—— sometimes joined to the infinitive mood, 24.

—— signifying *as*, with what mood joined, 36.

—— elegantly used for *ne non*, 42.

—— verbs followed by, 82.

—— verbs following, when in the present subjunctive, 82.

Uter, distinguished from *Quis*, 95.

Uterque, its meaning, 26.

Utrum, an, use of, explained, 279.

V.

Vacare, how construed, 100.

Velle, how construed, 24.

—— when used, 31.

Venire in mentem alicui, remarks on, 234.

Verbals in *az*, how construed, 84.

Verb, auxiliary, in English, often omitted, 137.

—— elegantly changed into a participle, 313.

Verbs, governing the dative case, what, 21.

—— intransitive in English, how conjugated, 249.

—— not governing the accusative, have no passive voice, but impersonally, 28.

—— personal, distinguished from impersonal, 115.

—— passive, governing two cases in the active voice, how construed, 161.

—— English, have sometimes a passive signification, 181.

—— changed into participles, 313.

Versura, its import explained, 418.

Versus, how construed, 288.

Vesci, how construed, 231.

Vestrum and *vestri*, distinguished, 349.

Viator, office explained, 284.

Vinea, explained, 289.

Vowels, concurrence of, 318.

W.

What, not taken interrogatively, its meaning, 174.

When and *while*, suppressed, and the verb changed into a participle, 291.

Whether of two, how rendered, 187.

Which of two, how rendered, 187.

Will, how rendered, used absolutely, 31. 114.

—— denoting contingency, or dependency, 37.

With, when it implies concomitancy, 97.

With, or *along with*, how rendered, 26.

Without, how rendered, 64.

"Would you have," "would you wish," how rendered, 153.

Would, implying habit or custom, 231.

———— absolute and independent,

348.

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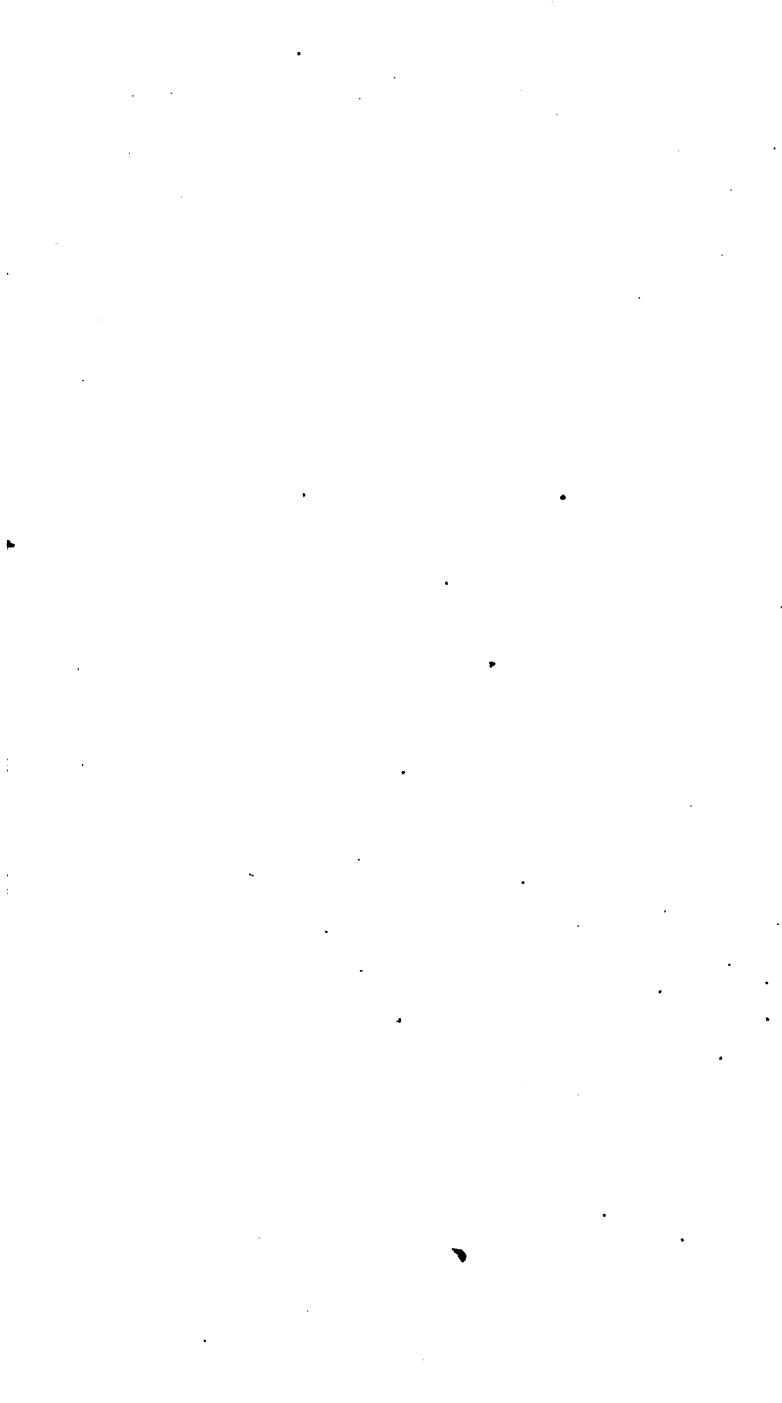
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